

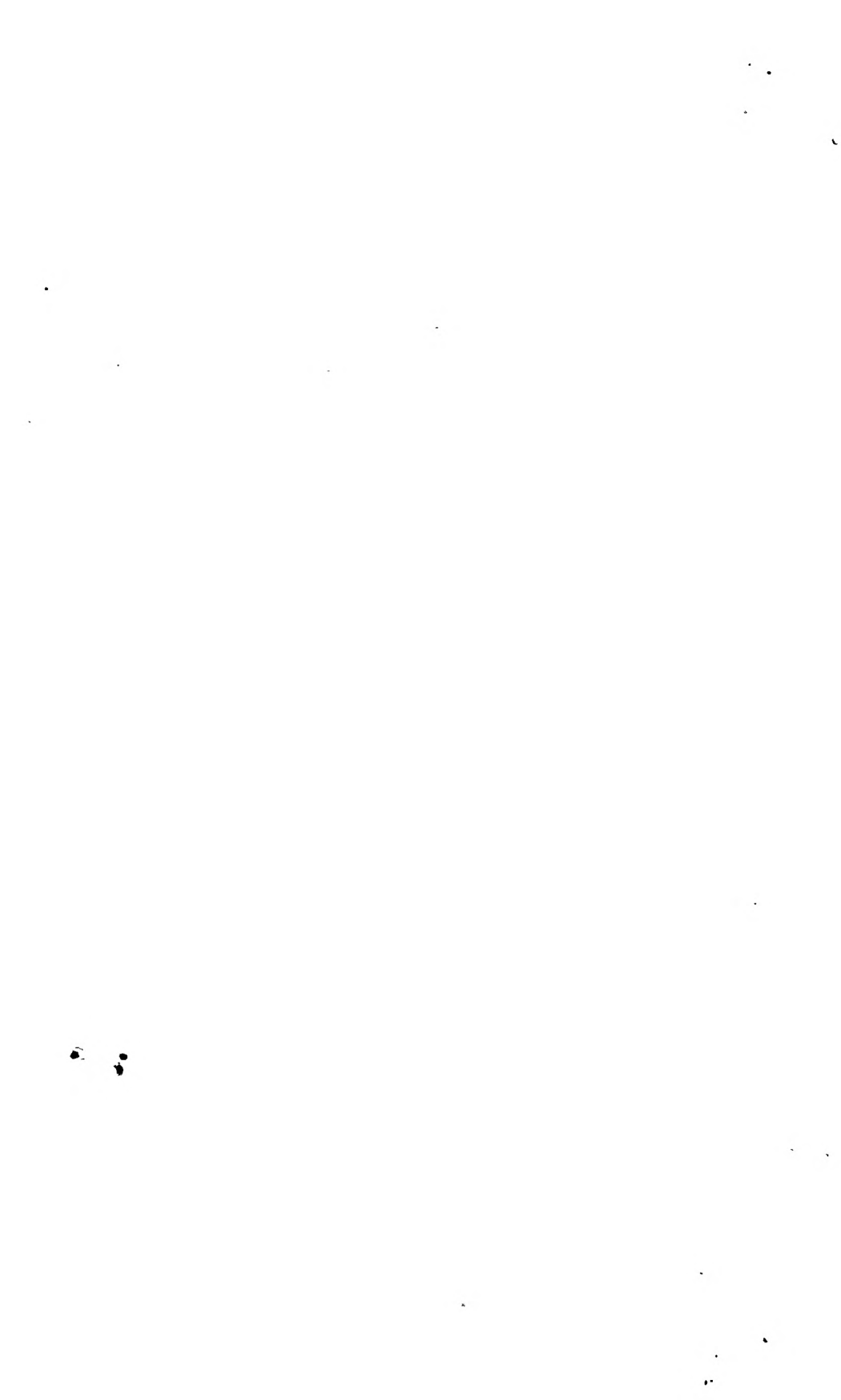
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Pandit Madan Mohan Malaviya, Vice-Chancellor, Benares Hindu University, laid the foundation stone of the Bala Guest House for Buddhist pilgrims at Sarnath on December 28, 1934 before a large and distinguished gathering (1) Pandit Malaviya arriving (2) Laying of the foundation stone



THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA
IN MAY 1892.

वरुथ भिक्खवे चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय अत्याय
हिताय सुखाय देवमनुस्सानं । देसेषु भिक्खवे धम्मं आदि कल्याणं मज्जे कल्याणं
परियोसान कल्याणं साधुं सव्यञ्जनं केवलपरिपुषं परिसुद्धं ब्रह्मचरियं पकासेथ ।

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—MAHAVAGGA, VINAYA PITAKA.

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[No. 1

THOUGHTS ON ZEN BUDDHISM

BY ANAGARIKA B. GOVINDA.

II.

Among the stories of the Eighty-Four Siddhas or Mystics of the Tantric School of Buddhism which flourished in India around the eighth century, there is one of a hunter, called Savari. He was very proud of his strength and his marksmanship. The killing of animals was his sole occupation, thus making his life one single sin. But Aryâvalokitesvara felt pity on him. He took the shape of Savari and appeared before him. Savari was astonished to meet another hunter like himself and asked for his name. The newcomer answered

that he was also called Savari, and when questioned about his native place, he replied that he came from a distant country.

"Can you kill many deer with the shot of a single arrow?"

"I am able to kill three hundred with it", answered the magic appearance.

Savari was very curious to see the arrows and to test the truth of the stranger's words. While he was still talking with his double they met a herd of 500 deer which had been created by Avalokitesvara's magic power.

"Will your arrow be able to go through all these deer?" asked the hunter.

"It will go through all five hundred!"

Thereupon Savari suggested: "Let your arrow miss four hundred and kill one hundred only."

The magic man did so and brought one of the deer to Savari. But when the hunter was not even able to lift the animal, his pride was completely broken, and he humbly asked the stranger to be his teacher. Avalokitesvara consented and said:

"If you want to learn this magic shooting art, you must stop eating meat for one month and meditate on love (maitrī) and compassion (karuṇā) towards all living beings."

After one month he returned, and when Savari wanted to get his final initiation, the teacher made a maṇḍala, decorated it with flowers and told Savari and his wife to look at it. But when he asked them to tell what they saw, they were so terrified that they were unable to utter a word, because they saw the eight great hells and themselves in the midst of them. "Are you not afraid to be reborn there?" asked Aryāvalokitesvara. And both, husband and wife, implored him to show them the way of salvation. The Guru preached the Dharma and explained them the Law of Dependent Origination (Karma). And Savari, full of confidence, meditated again on love and compassion and became a great saint.

It is interesting and instructive to see the main features of this story in the garb of Zenism, as related in Chuan-têng Lu, VI and XIV (Suzuki, "Essays" II, p. 94f.):

Shih-kung was a hunter before he was ordained as a Zen monk under Ma-tsu. He disliked very much Buddhist monks who were against his profession. One day while chasing a deer he passed by the cottage where Ma-tsu resided. Ma-tsu came out and greeted him. Shih-kung the hunter asked,

"Did you see some deer pass by your door?"

"Who are you?" asked the master.

"I am a hunter."

"Do you know how to shoot?"

"Yes, I do."

"How many can you shoot down with one arrow?"

"One with one arrow."

"Then you do not understand how to shoot," declared Ma-tsu.

"You know how to shoot?" asked the hunter.

"Yes, most certainly."

"How many can you shoot down with one arrow?"

"I can shoot down the entire flock with one arrow."

"They are living creatures, why should you destroy the whole flock at one shooting?"

"If you know that much, why don't you shoot yourself?"

"As to shooting myself, I do not know how to proceed."

"This fellow", exclaimed Ma-tsu, all of a sudden, "has put a stop to-day to all his past ignorance and evil passions!"

Thereupon, Shih-kung the hunter broke his bow and arrows and became Ma-tsu's pupil.

When he became a Zen master himself, he had a bow with an arrow ready to shoot, with which his monks were threatened when they approached him with a question. San-ping was once so treated. Shih-kung exclaimed, "Look out for the arrow!" Ping opened his chest and said, "This is the arrow that kills; where is the one that resuscitates?" Kung struck three times on the bow-string; Ping made a

bow. Said Kung, "I have been using one bow and two arrows for the past thirty years, and to-day I have succeeded in shooting down only a half of a wise man." Shih-kung broke his bow and arrows once more, and never used them again.

This story illustrates the different attitude of Zen Buddhism and the nature of the koan, which (as I mentioned in my previous article in the October issue of this journal) is not a subject for meditation in the sense of analytic thought, nor a means for the pacification of the mind but rather an explosive, which blows up the barriers of the mind. The koan generally starts from the things and occupations of the daily life, sometimes from the most trivial incidents, and baffles the intellect by suddenly throwing light upon them at the most unexpected moment and in the most unusual way. Tantric Buddhism as well as Zen are reactions against the hair-splitting philosophical discussions and metaphysical speculations of later Mahâyâna schools, which were in the danger of reverting to the same sort of intellectualism, from which the Buddha saved his followers (v. *Dîgha-Nikâya*, I). This explains certain similarities between these two schools: the predilection for the subjects of daily life, the overcoming of intellectualism by the paradox, the emphasis of experience and the depreciation of book-knowledge, the suddenness of the mental change through flashlike intuition, the ultimate unity of nirvâna and samsâra, of saintliness and wordliness, of yogin and bhogin, the relativity of morals, the illusory character of good and bad, the going beyond the opposites, etc.

We are blind to reality because we have become so accustomed to our surroundings that we are no more aware of them. The koan in its paradoxical form breaks the fetters of habit; it makes us to look at things as if we had never seen them before. In such a moment everything can become a revelation, every-day life turns into a wonder. In the stories of the Tantric Mystics this wondrous experience which

follows the great spiritual change is symbolized by miracles and extraordinary psychic powers (siddhi). In Zen Buddhism with its refined psychology the scene of activity is entirely located in the human mind.

A beautiful example of this attitude is the story of the two monks who had a dispute about a flag moving in the wind. The one maintained that the flag was moving, the other that it was the wind that moved. Enô, the sixth patriarch in China, who overheard their discussion, said: "Neither the wind, nor the flag, is moving. Your mind moves."

But Mummon, a Japanese patriarch of the thirteenth century, not yet satisfied with this answer, went one step further and said: "Neither the wind, nor the flag, nor the mind is moving," thus alluding to the ultimate principle of *suññatâ*, in which there is neither going nor coming, comprising both the subjective and the objective aspect of reality.

In a hymn, related to this story, it is said that "one only needs to open the mouth, and without knowing, one is already fallen by speaking."

Zen does not believe in the verbal expression of truth, (there is no such thing as a 'Zen doctrine'), it only points out the direction in which truth may be experienced. Because truth is not something existing in itself, not even as a negation of error. Therefore Jôka, a pupil of the patriarch Enô (638-713) sings in his Hymn Shôdô-Ka:

"I do not seek the truth,
I do not destroy the error,
Because I know that both are nothing,
That both are no forms.
The Unformed is nevertheless not nothing,
But also no Not-nothing."

And in the same hymn we find the words: "The empty shape of transitory illusion is nothing but the shape of truth." Tagore expresses the same idea when he says: "If you close your doors against all errors, you exclude the truth."

As all our logical definitions are bound to their starting point (depending on the position of the judging intellect, its particular angle of vision), they are one-sided and partial. What people generally call truth is nothing but a one-sided statement. A poet may give us a most exaggerated account of an event and yet be nearer to truth than the most correct description of facts.

There is a proverb which says that the child's tongue reveals the truth. Why is that so? Because children do not pretend to be 'objective', but take the liberty of being entirely subjective. This unbiassed subjectivity is generally suppressed in the later stages of life by the judging, i.e., measuring, dividing (into pros and cons), dis-uniting intellect, and can be regained and appreciated only by the attainment of a higher level which goes beyond the opposites, and in which subject and object contain each other as exponents of one and the same reality.* But this reality is not to be separated or abstracted from its exponents, the momentariness not to be distinguished from eternity. The most perfect individual self-expression is the most objective description of the world. The greatest artist is he who expresses what is felt by everybody. But how does he do it? By being more subjective than others. The more he expresses himself the nearer he comes to the others, because our real nature is that of Not-Self (anattâ, suññatâ).

"Clear and unimpaired is the light of the spiritual mirror,
Boundless penetrating the innumerable realms,
Which are as countless as the sands of the sea.
In its centre there is formed as a picture
The whole world.
It is a perfect light ; it is unbroken ;
It is neither merely inside nor outside."

(Shôdô-ka)

* As revealed in Mummon's commentary to the answer of the Sixth Patriarch.

It is the secret of art that it reveals the supra-individual through individuality, the Not-Self through the Self, the object through the subject. Art in itself is a sort of paradox, and that is why Zen prefers it to all other mediums of expression; for only the paradox escapes the dilemma of logical limitation, of partiality and one-sidedness, it cannot be bound down to principles or conceptual definitions, because it exaggerates intentionally in such a way that it is impossible to take it literally: its meaning is beyond the incongruity of the words.

The koan generally adds to this incongruity a profound symbolism and a specific terminology which makes it difficult for outsiders to approach the subject without a teacher.

Once a monk asked Ummon: "What is the purest shape of truth?" Ummon replied: "The fencing hedge around the latrine." The monk further questioned: "How did it happen?" Ummon answered: "As a gold-shining lion."

I must confess that this dialogue appeared to me a perfect riddle, before I had not been instructed by Ohasama-Faust's commentary*): The "gold-shining lion" symbolizes the concentrated, dynamic power of truth, ever ready to jump and strong enough to overcome and to compensate all contrasts, including even those which are regarded to be a perfect negation of values. But there is no *essential* difference between purity and impurity, between the highest and the lowest. Just as the green hedge appears pleasant and beautiful from outside, so the truth may appear outwardly as merely beautiful, good, and true, but inwardly it comprehends also all that is ugly, mean and untrue (the 'latrine'). This is what the mystics of the West called the 'coincidentia oppositorum'.

Zen does not want to reduce the world to one principle, to destroy diversity for the sake of absolute unity, or to

* Ohasama-Faust: "Zen, der lebendige Buddhismus in Japan," Perthes A. G., Gotha/Stuttgart, 1925. The quotations from Shôdô-ka are translated from this book.

they were completely dead.—Only when these two erroneous views are done away with, is there a chance for real advancement of Zen.”*

BUDDHA GAYA TEMPLE BILL

The following Bill was introduced by the late U. Toke Kyi, but could not be proceeded with. It is being studied now, with a view to introduction in the Indian Legislative Assembly :—

To make provision for the restoration of the Buddha Gaya Temple to the Buddhists and for the better management of the same.

Whereas it is expedient to make provision for the restoration of the Buddha Gaya Temple to the Buddhists and for the better management of the same ; It is hereby enacted as follows :—

SHORT TITLE, EXTENT AND COMMENCEMENT.

1. (1) This Act may be called the Buddha Gaya Temple Act 1926 ;
- (2) It shall extend to the whole of British India ; and
- (3) It shall come into force on the first day of January 1927.

DEFINITION.

2. In this Act, unless there is anything repugnant in the subject or content.

(a) “The Temple” means the Great Temple built by the side of the Maha Bodhi Tree near Buddha Gaya village in Gaya District.

(b) “The Temple Land” means the land on which the Maha Bodhi Temple and its precincts stand.

* D. T. Suzuki “Essays in Zen Buddhism”, II, p. 67.

(c) "The Mahanth" means the presiding priest for the time being of the Saivite Monastery at Buddha Gaya.

(d) "Committee" means the managing Committee constituted under provisions of this Act.

(e) "Court" means the Court of the District Judge of Gaya.

MANAGEMENT AND CONTROL.

3. The Government of India shall immediately on the passing of this Act, establish a Committee as hereinafter provided and entrust it with the management and control of the Temple and of the worship in it.

CONSTITUTION OF COMMITTEE.

4. (1) The Committee shall consist of nine persons to be elected by the Buddhists of India, Burma and Ceylon.

(2) The Mahanth shall be ex-officio member of the Committee.

(3) Any vacancy that occurs in the Committee shall be filled up within six months from the date of its occurrence, by election in accordance with the rules framed in that behalf by the Committee.

RIGHTS OF HINDUS.

5. Notwithstanding anything contained in this Act or in the rules framed thereunder Hindus of every sect shall have access to the temple to worship the image of Lord Buddha or to the Temple Land to offer Pinda under the Bodhi tree to the north of the Temple, provided that nothing in this section shall enable any person to slaughter goat or any other animal on the Temple Land for any purpose, religious or otherwise.

EXEMPTION OF PROPERTY.

6. Notwithstanding anything contained in this Act or in the rules framed thereunder the committee shall have no

jurisdiction over the Zamindari or any other property attached to the Saivite Monastery at Buddha Gaya.

STATEMENT OF ACCOUNTS.

7. Within three months after the first day of January in every year the Committee shall prepare and furnish to the Court a full and true statement of accounts of all moneys received or expended by them on behalf of the Temple during the previous year.

Provided that the Court may if it is satisfied that there is sufficient cause for so doing extend the time allowed for the furnishing of any statement of accounts under this section.

8. (1) The Committee may, from time to time make rules to carry into effect the purpose of this Act.

(2) In particular and without prejudice to the generality of the foregoing power such rules provide for all or any of the following matters, namely :—

(a) the upkeep and repair of the Temple ;

(b) the improvement of the Temple Land ;

(c) the welfare and safety of the pilgrims ;

(d) the safe custody of statement of accounts and other documents relating to the Temple or the Temple land.

(e) the maintenance of cordial relations between the Mahanth and the Committee and also between the Buddhist and the Hindu pilgrims.

9. Nothing in this Act shall affect any other enactment for the time being in force in British India providing for the preservation of ancient monuments.

STATEMENT OF OBJECTS AND REASONS.

The Maha Bodhi Temple at Buddha Gaya is the most sacred shrine of the Buddhist world. It stands on the spot where Lord Buddha attained Supreme wisdom. It is to the Buddhists what Mecca is to the Muslim, Ajodhya to the Hindu and Jerusalem to the Christian. It is in the hands of a non-Buddhist, the Saivite Mahanth of Buddha Gaya who cares little

for the religious feelings of the Buddhists who for some years past have been greatly dissatisfied with his management of the Temple. They have since expressed their strong desire to have the control of the Temple restored to them. It is but a natural desire. This Bill is intended to make provision for the better management of the Maha Bodhi Temple, and for its restoration to the Buddhists of India, Burma and Ceylon who, it must be conceded on all hands, should be the only rightful custodians.

[Opinions and suggestions are invited from the Buddhists with regard to the proposals contained in the above bill.—*Ed., Maha-Bodhi*].

THE INTERNATIONAL BUDDHIST UNIVERSITY ASSOCIATION

(FOUNDED IN MEMORY OF SRI DEVAMITTA DHAMMAPALA)

(Registered under Act XXI of 1860 of the Acts of the Viceroy and Governor-General of India in Council).

MEMORANDUM OF ASSOCIATION.

1. The Name of the Association shall be the International Buddhist University Association (founded in memory of Sri Devamitta Dhammapala) and referred to herein as "the University Association." Its head or principal office shall be situated at Holy Isipatana, Sarnath, with a branch at 4A, College Square, Calcutta, and it may have branches at such other place or places, as may hereafter be determined by the Working Committee.

2. The objects of the Association are :—

(a) The main object or ideal of the International Buddhist University Association shall be to advance the cause of human progress and to benefit mankind through a sympathetic and broad-minded exposition of Buddhism by bringing out in particular such of its elements as are best calculated to further the attainment of this goal.

- (b) To encourage and promote research in various branches of Buddhist studies, especially through a body of learned scholars styled "The International Buddhist Academy".
- (c) To publish bulletins, journals, etc., containing research papers contributed by the Fellows of the Academy, members of the teaching staff of the University Association and others connected with the institution, if found suitable for publication ; also such other works as will tend to the realisation of the goal set forth above.
- (d) To impart education in subjects such as Buddhist Philosophy, Psychology, Ethics, Fine Arts and Archæology, etcetera and also to teach languages such as Pali, Sanskrit, Tibetan, Chinese, Japanese, Sinhalese, Burmese, Siamese, etcetera.
- (e) To teach students of all countries, races and religions, who may secure admission to the University Association.
- (f) To award certificates, degrees and diplomas as proof of efficiency.
- (g) To establish an up-to-date Library and a Museum for the use of teachers, students, the administrative staff, Fellows, Members of the Governing Body, Members of the University Association and such other persons as may obtain permission from the Working Committee on application to the Librarian and the Curator.
- (h) To provide for training in scientific subjects including medicine and establish laboratories and such other institutions as may be found necessary for purposes of scientific experiment, demonstration and research.
- (i) To open industrial and agricultural schools and colleges.
- (j) To acquire by purchase, lease or otherwise all kinds

of property, movable or immovable, and to construct and maintain buildings, hostels, etcetera, for the accommodation of classes, resident students, teachers, etcetera and for all other purposes of the University Association and to improve, develop, manage, sell, lease, mortgage or otherwise deal with all or any part of the properties of the University Association.

(k) To accept gifts, donations of money or other property for any one or more of the objects and undertakings of the University Association.

(l) For the purpose of the University Association to borrow and raise money in such manner as it may think fit and also to invest the moneys of the University Association not immediately required, upon such securities and in such manner as may from time to time be determined, and to execute, accept or endorse promissory notes and other negotiable instruments.

(m) To secure a Charter under the Universities' Act, if and when the University Association shall be in a position to do so.

(n) To do all such other things as are incidental or conducive to the attainment of the above objects or any one or more of them.

3. The names, addresses and occupations of the persons who are members of, and form the present Working Committee of the University Association, are :—

- (1) The Honourable Mr. Justice Manmatha Nath Mukerji, M.A. B.L. (Judge, Calcutta High Court), 8/1, Harshi Street, Calcutta.—*President*.
- (2) Sri Rahula Sankrityayana, Tripitakachariya (Bhikkhu), Sarnath, Benares.—*Vice-President*.
- (3) Dr. D. R. Bhandarkar, M.A., Ph.D., (Carmichael Professor of Ancient Indian History, Calcutta

University), 35, Ballygunge Circular Road, Calcutta.—*Vice-President*.

- (4) Srijut Shivaprasad Gupta (Land-Holder and Educationist), Seva Upavana, Benares.—*Vice-President*.
- (5) Mr. Sri Prakasha, M.A., Bar-at-Law, (Sevasram, Benares).—*Treasurer*.
- (6) Anagarika Brahmachari Govinda, (Author and Lecturer in Buddhist Philosophy), Sarnath, Benares.—*General Secretary*.
- (7) Brahmachari Devapriya Valisinha, B.A., (General Secretary, Maha Bodhi Society; Editor, *The Maha-Bodhi*) Sarnath, Benares.—*Secretary*.
- (8) Dr. Benoy Chandra Sen, M.A., B.L., P.R.S., Ph.D. (London), (Lecturer, Post-Graduate Department, Calcutta University), Diamond Harbour Road, Behala.—*Secretary*.
- (9) Mr. Probodh Kumar Das, M.A., B.L., (Advocate, Calcutta High Court), Lhasa Villa, Park Circus, Calcutta.—*Secretary*.
- (10) Dr. Kalidas Nag, M.A., D.Litt. (Paris), (Lecturer, Post-Graduate Department, Calcutta University), 283, Park Circus, Calcutta.
- (11) Dr. Nalinaksha Dutt, M.A., B.L., P.R.S. Ph.D., D.Litt. (London), (Lecturer, Post-Graduate Department, Calcutta University), 91/1B, Manicktalla Street, Calcutta.
- (12) Dr. B. M. Barua, M.A., D.Litt. (Lond.), (Professor of Pali, Calcutta University), 4/1, Justice Dwarkanath Road, Bhowanipore.
- (13) Rai Bahadur Pandit Sheo Narain, (Advocate, High Court, Lahore), Kapilavastu, Edward Road, Lahore.
- (14) Dr. Aravinda Barua, M.A., Ph.D. (Lond.), Bar-at-Law, (Barrister, High Court, Calcutta), 4/1, Justice Dwarkanath Road, Bhowanipore.
- (15) Rev. Sirinivasa (Bhikkhu), Sarnath, Benares,

- (16) Rev. D. A. Dharmacharya, M.A., (Bhikkhu),
120, Harrison Road, Calcutta.
- (17) Rev. U. Kittima (Bhikkhu), Sarnath, Benares.
- (18) Mr. Amiya Kumar Sen, M.A., (Lecturer, Post-
Graduate Department, Calcutta University), 28/B,
D. L. Roy Street, Calcutta.
- (19) Mr. Sri C. Sen, M.A., (Journalist and Joint Editor,
The Maha-Bodhi), Diamond Harbour Road,
Behala.
- (20) Mr. J. Chowdhury, M.A., Bar-at-Law, (Barrister,
High Court, Calcutta), 34, Ballygunge Circular
Road, Ballygunge.
- (21) Mr. I. B. Barua, B.A., Dip. in Ed. (Cambridge),
(Teacher and Educationist), Y.M.C.A. Bhowani-
pore.
- *(22) Mr. G. L. Mukherjee, (Merchant), Radha Bazar,
Calcutta.
- (23) P. V. R. Naidu, (Bank Officer), Punjab National
Bank, Calcutta.
- (24) Rev. D. Sasanasiri (Bhikkhu), Achariya, The Bud-
dhist Seminary, Sarnath, Benares.
- (25) Mr. C. C. Bose, (Author), 3. Sankar Ghose Lane,
Calcutta.

4. The income and property of the University Association, whencesoever derived, shall be applied solely towards the promotion of the objects thereof as set forth in this Memorandum of Association, and no portion thereof shall be paid or transferred directly or indirectly by way of dividend, bonus, remuneration, or otherwise, howsoever by way of profit, to any of the members of the University Association in respect of any services performed by them as members thereof. Provided that nothing herein contained shall prevent the payment in good faith of remuneration to any officers or servants

* As Mr. G. L. Mukherjee has died recently, his place has been filled up by the election of Mr. Umaprasad Mookerjee, M.A., B.L., 77, Ashutosh Mookerjee Road, Calcutta.

of the University Association, who may also be members thereof in return for any work done or services rendered to it, nor prevent the payment of interest at a rate not exceeding six per cent per annum on moneys borrowed from any members of the University Association.

5. No trustee or trustees in whom for the time being the properties or funds of the University Association might be vested shall be answerable for any loss arising in the administration or application of the said Trust funds or for any damage to, or deterioration in, the said Trust Properties unless such loss, damage or deterioration shall happen by, or through, his or their wilful default or neglect.

6. If upon the dissolution of the University Association there shall remain, after the satisfaction of all its debts and liabilities, any property whatsoever, the same shall not be paid or distributed among the members of the University Association or any of them but shall be given or transferred to some other institution or institutions having objects similar to the objects of this Association, as determined by the votes of not less than three-fifths of the members of the University Association present personally or by proxy at the time of the dissolution.

7. A copy of the Rules and Regulations of the said International Buddhist University Association is filed with this Memorandum of Association, and the undersigned, being Seven of the members of the Working Committee of the University Association, do hereby certify that such copy of such Rules and Regulations of the said Association is correct.

(Sd.) 1. Amiya Kumar Sen.
,, 2. Devapriya Valisinha.
,, 3. Arabinda Barua.
,, 4. I. B. Barua.
,, 5. Sri C. Sen.
,, 6. Charu Chandra Bose.
,, 7. Benoy C. Sen.

**RULES FOR THE MANAGEMENT OF THE INTERNATIONAL
BUDDHIST UNIVERSITY ASSOCIATION**

**THE CONSTITUTION OF THE UNIVERSITY
ASSOCIATION.**

(A) THE WORKING COMMITTEE.

1. The University Association shall have one President, one or more Vice-Presidents, one General Secretary, three Secretaries and one Treasurer.

2. The University Association shall be administered by a Working Committee consisting of 25 members and including the above-mentioned office-bearers.

3. There shall be at least one meeting of the Working Committee every month.

4. Seven members of whom at least three should be non-office bearers, shall form a quorum.

5. Every meeting of the Working Committee shall be presided by the President, or in his absence, by a Vice-President (if two or more Vice-Presidents are present, one of them is to be elected to the chair).

6. In the absence of the President or any of the Vice-Presidents, one of the members attending shall be elected to the chair.

7. Whoever presides at such meetings shall have a casting vote.

8. In all administrative matters as well as in matters of policy the decision of the Working Committee shall be final.

9. The General Secretary and the Secretaries shall carry out the policy of the Working Committee.

10. Should there be any difference among the office-bearers, the matter shall have to be brought to the notice of the Working Committee whose decision shall be final.

11. The Working Committee shall have the power to appoint Sub-Committees for specific purposes.

12. The Working Committee shall have the power to co-opt in case of death, or resignation or otherwise subject to the provision as in clause 8, Sec. D.

13. Any member not attending four consecutive meetings without any intimation of the cause of absence shall cease to be a member and the vacancy shall be filled by co-option.

14. (a) The Working Committee shall function for three years. At least a week before the expiry of the said three years, there shall be an election of members of the Working Committee for the following session by the members of the University Association. The period for which the next Working Committee shall function shall be determined by the Annual General Meeting. The members of the present Working Committee shall be eligible for re-election.

14. (b) The Working Committee shall before the expiry of its term of office review the position of the University Association in all its aspects, as a step towards the realisation of its aim and objects.

15. The Working Committee shall frame rules and regulations for the administration of the University Association.

16. It shall appoint Trustee or Trustees in case of necessity.

17. All appointments, either honorary or remunerative, in the different departments of the University Association shall be made by the Working Committee.

18. The Working Committee may frame by-laws whenever necessary.

19. Text books, courses of study, etc. shall be prescribed by the Working Committee jointly with the Academy to be hereinafter defined. Such meetings are to be treated as ordinary meetings of the Working Committee as regards the conduct of business.

20. At such meetings those Fellows of the Academy only, who are available at any one of the official centres of

the University Association as the case may be, shall be invited to be present.

21. Co-operation with other learned Associations in India and abroad may be secured on the recommendation of the Secretaries and maintained by the Working Committee.

22. Three days' notice for a meeting of the Working Committee shall be considered sufficient.

23. Office-bearers shall receive no remuneration for their work.

(B) THE GOVERNING BODY.

1. The Working Committee shall be a part of the Governing Body which shall consist of one hundred and eight members including the twenty-five members of the former.

2. The Governing Body, except when it meets as a Working Committee, shall be an advisory body only.

3. It shall consist of persons belonging to different countries, through whom the University Association shall seek to develop its international character.

4. Contact with these persons shall be maintained by regular correspondence.

5. All proposals for change of rules and regulations, suggestions for improvement, etc., shall be invited from the members of the Governing Body and the same shall have to be placed before the Working Committee for due consideration. (See Clause 15, Section A).

6. The Working Committee shall fill any vacancy on the Governing Body by co-option.

(C) THE ACADEMY.

1. The Academy of the University Association shall consist of seventy-five members to be styled Fellows.

2. Fellows shall be persons connected with educational institutions, who have already been recipients of Research Degrees, or those who have qualified themselves by their work.

3. It shall be an association devoted to research in various departments of Buddhist culture.

4. The Fellows may be requested to carry on researches in subjects to be selected by themselves and to deliver courses of lectures embodying the results of their investigations at least thrice a year at any educational centre (preferably at the Buddhist Vihara, Calcutta or Sarnath). The Fellows shall intimate the subjects of their lectures etc., for communication to the Press.

5. The Fellows shall receive no remuneration for their work.

6. As regards educational activities of the University Association the Working Committee shall be in consultation with the Academy as already provided for. (See Section A. Clauses 19 and 20).

7. Expert opinion from overseas Fellows shall be invited on educational matters concerning the University Association. Any suggestions received from such Fellows shall be submitted by the Secretary of the Working Committee.

8. The Academy is to publish bulletins and periodicals or edit original texts or publish translations at the cost of the University Association or from funds created for this purpose by donations etc. (See Memorandum of Association, 2C).

9. The Working Committee shall co-opt Fellows.

10. It shall have a Secretary who, besides carrying on the duties of a Fellow, shall perform the office work of the Academy with the help of assistants and also maintain its contact with the Working Committee.

(D) THE GENERAL CONSTITUENCY.

1. The General Constituency of the University Association shall consist of a body of members.

2. These members are to be either graduates of recognised Universities, Buddhist Monks or other sympathisers with the cause of Buddhism, who shall be considered suitable to be such members by the Working Committee.

3. The Annual fee for an ordinary member shall be fixed at Rupees Ten.

4. Any member paying Rupees One Hundred or upwards but less than Rupees One Thousand at the time of admission shall be treated as a life member.

5. Every candidate for membership shall be proposed and seconded at a meeting of the Working Committee.

6. Every member shall be allowed the free use of the libraries at the Buddhist Viharas (Calcutta and Sarnath) and other libraries and museums as may be organised by the University Association under conditions to be settled by the Working Committee. Members shall receive the annual bulletin or the Journal of the University Association free of cost.

8. When in the opinion of the Working Committee the general constituency is numerically adequate, vacancies on the Governing Body or the Working Committee shall be filled by election from among the members of the General Constituency.

9. Buddhist Monks shall be exempted from paying membership fees but they shall be elected by the Working Committee.

10. Every member shall fill in a prescribed form at the time of admission.

11. There shall be an annual meeting of the members at such place and date as may be fixed by the Working Committee.

(E) PATRONS.

1. Patrons shall be of three classes as detailed below in Clauses 2-4.

2. The University Association shall have for the present nine Royal Patrons.

3. Persons of high distinction and merit shall be elected Honorary Patrons by the Working Committee.

4. Persons paying Rupees One Thousand or more at a time shall be on the list of Patrons.

5. Patrons shall be treated as distinguished guests at convocations or on other ceremonial occasions.

(F) DUTIES OF THE HONORARY SECRETARIES.

1. There shall be one General Secretary and three Secretaries.

2. The General Secretary shall administer the affairs of the University Association in collaboration with the other Secretaries.

(G) ACCOUNTS AND AUDIT.

1. All subscriptions, donations and other gifts and moneys payable to the University Association shall be received by the Treasurer or by any member of the Working Committee duly authorised by him in that behalf, whose receipt shall be a sufficient discharge for the same, but the Treasurer only shall be responsible for the custody of all such subscriptions, donations, gifts and moneys received.

2. (a) The securities of un-invested funds of the University Association shall be deposited in such Bank or Banks as the Working Committee shall select. Cheques drawn against the funds shall be signed jointly by the General Secretary and any one of the three Secretaries of the University Association. The accounts in respect of the amounts of the cheques so drawn and signed as aforesaid shall be made by the Secretaries signing the same to the Treasurer.

(b) The funds of the Association not required for current expenses may be invested by the Treasurer in Government or other securities, or with the advice and consent of the Working Committee in the purchase of immovable property or first mortgages on such property.

3. The Treasurer shall maintain accurate accounts of all receipts and disbursements, and these accounts shall be audited annually by a qualified auditor or auditors who shall be appointed by the Working Committee for the ensuing year at such annual meeting. The accounts duly audited, together

with the report of the auditors shall be placed before the annual meeting of the University Association for adoption.

(H) ALTERATION OF RULES.

The above Rules or any one or more of them may be changed only at an annual meeting of the University Association by a three-fourths vote of all members of the said association present on the occasion.

(I) SEAL.

The University Association shall have a common seal to be affixed to all publications and other documents.

(J) MOTTO.

The University Association shall have the following motto "APPAMADO AMATAPADAM" (Earnestness is the path to Immortality).

BUDDHIST ART OF BENGAL ✓

BY ATUL K. SUR, M.A.

Buddhism had spread into Bengal even as early as in the life-time of the Master. Yet it was not until the coming into power of the Palas sometime in the latter half of the eighth century A.D., that there flourished in this province a vigorous school of art, devoted (not exclusively of course) to the representation of Buddhist subjects. This school of art did not spring into existence out of vacuity and nothingness. Indeed, its leading-strings were tied to the older schools of art practised elsewhere in India. So we must begin our study of the Buddhist art of Bengal, with the earliest manifestations of it in India,—particularly in Eastern India.

With the exception of the Patna statues of disputed age, history of art in Eastern India, practically begins with the Maurya Period. The wonderfully polished and highly

naturalistic capitals of the pillars erected by the Great Asoka—the lions of Sarnath, the bull of Rampurwa—are magnificent examples of Maurya art. But side by side with this court art of the Mauryas, which it has been assumed was due to Western Asiatic influence, there was also in existence a widespread and popular art of indigenous origin. It was this native art which gave the basic elements of the early schools of art that flourished at Bhaja, Bharhut, Sanchi, Bodh Gaya, Jagayapeta, Amaravati and pre-Kushan Mathura. Practically all of these schools of art had as their major themes, the Jataka stories, the scenes of Buddha's life and the Yakshas and Yakshinis. But the early Indian schools eschewed with great care and scruple as well, the representation of the human form of Buddha. His presence was indicated by such symbols as footprints, umbrellas, wheel or the Bodhi tree. Briefly speaking, the tree represented his enlightenment at Bodh Gaya, the wheel his sermon at Benares, the funeral mound his *parinirvana* at Kusinagara and the lotus the scene of his nativity at Kapilavastu.

It was the prolific Kushan School of Mathura, that not only introduced the image of Buddha, but other types as well that can be traced in all the later phases of Indian art. The exact date is, of course, not known to us, when the image of Buddha first came to be made at Mathura. The earliest specimen with a known date is the colossal image set up at Sarnath, in the third year of the reign of the great Kushan Emperor Kanishka.

Of the specimens of the Mathura School found in the eastern parts of India, mention may be made of the top slab of a *vajrasana* under the Bodhi tree at Bodh Gaya, the pedestal of an image and a fragmentary bas-relief at Rajgir, and the torso of a Bodhisattva and some other sculptures at Pataliputra.

Image of Buddha was, of course, also made by the Hellenistic School of Gandhara in the north-western province of India, and the opinion was at one time seriously held that

it was this Gandhara School which created the image of Buddha, and supplied the idea to Mathura. But the excavations at Taxila have conclusively disproved the priority of Gandhara. Moreover, stylistic and iconographic differences between the two schools were too profound to admit of the influence of the one on the other.

The Gupta art of Sarnath (320-600 A.D.) represents the flowering and culmination of the previous trends of Indian art. Its importance in the history of Indian art lies in the fact, that herein we not only discern an attempt at the unification of type, but also a tendency on the part of the artists to transform the bas-reliefs representing the scenes of Buddha's life into that of an image. Unlike the older schools of Mathura and Gandhara, the characteristic adjuncts of the bas-relief representing the incidents of Buddha's life are relegated to the pedestal or the back slab. Images of this school have been found at various places in Eastern India, even as far as Biharoil in the Rajsahi district of north Bengal.

After the fall of the Gupta Empire, Eastern India experienced political vicissitudes of various kinds, culminating in a state of anarchy from which the country was saved by one Gopala, the founder of the Pala dynasty, sometime in the latter half of the eighth century A.D. With the establishment of a stable government in Eastern India, under the vigorous rulers of the Pala dynasty, there evolved in Bengal a new school of art which lasted from 800 A.D.—to 1200 A.D. This new school was genetically related to the older Gupta School of Sarnath. Some of the sculptures recently discovered at Paharpur in the heart of North Bengal exemplify the transitional stages. But in its developed form it had acquired an individuality of its own that amply justifies the giving of a separate designation to it, and we call it the Bengal School of Art. Specimens of the art of this school, had previously been studied in the catalogues of the Dacca and the Rajshahi museums and in Mr. French's monograph on the subject. And quite recently we have a comprehensive manual on the

subject from the pen of the late lamented Rakhaldas Banerji of the Archæological Survey of India.

An outstanding characteristic of the Bengal School was that unlike the older schools of art at Bharhut, Gandhara, Mathura, Sarnath and Pataliputra, it altogether discarded the representation of Jataka stories. Buddha icons of the Bengal school generally fall under two classes. One class belonging to a late and decadent phase of the school is characteristic by an elaboration of details, an overcrowding of scenes, an excessive variegation of light and shade and an over-valuation of technical skill. In this class of images, there is shown in the centre a representation of the great temple at Buddha Gaya. Inside the temple is shown Buddha seated in the attitude of touching the earth. Surrounding the central figure are epitomised a large number of scenes beginning with the birth and ending with the death of Buddha. Some of these scenes are familiar at Gandhara but unknown or rare at Mathura and Benares. There are only two known images of this class, one at Shibbati in the Khulna district of Bengal and the other at Bihar-Shariff of the Patna district.

The second class of images are devoid of any elaborate workmanship. The representation of the temple of Buddha Gaya is altogether omitted. Buddha himself, usually in the posture of 'touching the earth' occupies the centre of the composition. He is surrounded by smaller images or bas-reliefs, representing seven other incidents of his life,—the *mahaparinirvana* or the death scene occupying just above his head. The incidents common in almost all the specimens of this class, are the birth, the illumination, the first sermon at Benares and the death. The incidents in which they differ are the miracle of Sravasti, the descent of the Buddha from the heaven of the thirty three gods, the taming of the mad elephant Nalagiri or Ratnapala at Rajagriha, the presentation of honey by a monkey at Vaisali and the attempt on the Buddha's life by the hired assassins of his cousin Devadatta. One of the most elaborate specimens of this class, is a colossal

image of the Buddha discovered on the bank of a tank at Jagdishpur near Nalanda. In some of the specimens of this class of images, Buddha instead of being shown seated in the usual posture of touching the earth is on the contrary either shown standing or seated in the posture of turning the wheel of Law. In the Bengal School there are also found separate images of the birth of Buddha, of the miracle of Sravasti, of his illumination and finally of his death.

The Bengal School of Art flourished at a time when Buddhism had considerably been modified by Tantrik Brahmanism. Consequently there were introduced at this time into the Buddhist pantheon, numerous deities in imitation of the orthodox Brahmanical pantheon. Most of these deities are described in the Buddhist Sadhanas. The Sadhanas not only mention different species of Bodhisattvas such as Lokanatha Maitreya and Manjusri but also a host of minor deities as well. Except the Maitreyas which are not so common, representations of the other deities are very common in the Bengal School of art. Among feminine deities or female counterparts of the Buddhas (Buddha-saktis) met with in the Bengal School, are the different forms of Tara, Marichi and Prajnaparamita. Minor and independent deities common to both Buddhism and Brahmanism such as Kuvera, Sarasvati, Ganesha produced by the artists of this School have frequently been discovered from the Buddhist places of pilgrimage.

**MR. DEVAPRIYA VALISINHA'S WELCOME SPEECH AT THE
CEREMONY OF LAYING THE FOUNDATION OF THE
BIRLA GUEST HOUSE AT SARNATH**

The following speech was delivered by the General Secretary of the Maha Bodhi Society before a large audience on Dec. 27 when Pandit Madan Mohan Malaviya laid the foundation stone at Sarnath of a Dharmasala to be erected by Raja Baldeva Das Birla :—

Venerable Bhikkhus, Ladies and Gentlemen,—As General Secretary of the Maha Bodhi Society, I wish to offer you all a very cordial welcome to this auspicious function. Owing to the exceedingly short time at our disposal, we have not been able to make adequate or suitable arrangements for such an important occasion as this. While apologizing to you all for our shortcomings, I wish to express our Society's deep gratitude to everyone of you for your kind presence this afternoon.

ARYA DHARMA.

The function in which we are participating will go down as an event of historic importance. To-day we are witnessing not merely the laying of the foundation stone of a resting place for weary Buddhist pilgrims who, in their love for, and devotion to, the greatest of world teachers, will gather at this hallowed site, famous as the spot where the first sermon was delivered by Lord Buddha, but we are also witnessing the foundation of the greater edifice of co-operation and understanding between two of the most important religious communities in the world, viz., Hindus and Buddhists. There has been many a controversy as to whether Buddhism and Hinduism are essentially one and the same thing or not. Leaving aside such controversy, I may say without any hesitation—and I am sure most of you will agree with me—that Hindus and

Buddhists have more religious doctrines and customs in common than any other two religious communities. Both Hinduism and Buddhism had their origin in this great Aryavarta and both are known by the same comprehensive term of 'Arya Dharma'. Though on account of the absence of a large Buddhist community in India, Buddhism may appear almost foreign to some, it is, in every sense, an Indian system of thought. Buddhism has been described by some scholars as the flower of Indian culture and had it not been for the persecution it had to face continually on account of foreign invasions and some of its radical teachings, it would have remained a sister religion in the land of its origin like Jainism and Sikhism. This was however not to be and the valuable contribution of Buddhism to the current of Indian thought was checked at the very source. The time has, however, come again when it should find a worthy place in India along with other Indian religions and help in the solution of India's many problems. Buddhists of Ceylon, Burma, Siam, China, Tibet, Japan and other countries look upon India as an 'earthly paradise', and regard Indians as brothers. Similar is the attitude of Hindus towards Buddhists. In view of this feeling there is no reason why these two great religious communities should not co-operate for mutual benefit and in upholding the ideals of Arya Dharma.

It is a matter for great rejoicing to everyone of us that this spirit of co-operation and understanding between the two great religions is growing up and that there are worthy leaders in India and in Buddhist countries, who fully realise the importance of such co-operation. Among them the names of Pandit Madan Mohan Malaviya and Sjt. Jugal Kishore Birla are foremost.

BIRLA'S NEVER FAILING GENEROSITY.

The need of a commodious Guest House at Sarnath has been increasingly felt especially after the erection of the Mulagandhakuti Vihara, which you see before you. Hundreds

of Buddhist pilgrims visit the sacred place every year and it has become a difficult problem for us to accommodate them all comfortably during their sojourn. The grateful thanks of the entire Buddhist world are, therefore, due to Raja Baldeo Das Birla and Sjt. Jugal Kishore Birla for their magnanimous generosity in making it possible to supply this long-felt want. Of Birla family's spirit of service to humanity and never-failing generosity towards every noble cause, I need hardly mention anything here, as they are too wellknown throughout India for me to mention. I can only say that their generosity reminds me of the great Anathapindika of Buddhist history, who presented the famous Jetavana monastery to Lord Buddha. The whole Buddhist world wishes ever-increasing prosperity and happiness to this noble family.

Through the foresight and genius of our revered founder Ven. Sri Devamitta Dharmapala whom we miss so much today, Sarnath has become a centre of great attraction. When the scheme of the proposed Buddhist University as a memorial to him, becomes a reality, I have no doubt Sarnath will regain its lost glory as a centre of peace and culture. I look forward with confidence to the hearty co-operation of both Hindu and Buddhist brethren in this noble work at this sacred Mrigadaya.

I have now very great pleasure in requesting Pandit Madan Mohan Malaviya, than whom there is no worthier person to consecrate this work, to lay the foundation stone of this great rest house which, in course of time, will afford shelter and rest to Buddhist visitors coming from all parts of the world.

CORRESPONDENCE

SUPERSTITION IN THE WEST.

8, Beech House Road,
Croydon, England,

2478

December, 1934.

Dear Mr. Editor,

Re the article by Mr. S. Halдар in your journal of November-December.

One gathers that the writer is of India, probably of Bengal, which to some readers might make the article seem one of prejudice.

May I, as one born and having lived in England for nearly thirty years, confirm his remarks and make an addition.

Although superstitions have always been rife amongst us, charms and Talismans had almost dropped out of use, excepting among the unlettered classes until the period circa 1915.

By 1917, one mascot in particular had a great sale and belief. It was in the form of a small ball, about the size of a bean, carved to represent a face and had attached a small body made of silver. Though many people treated their having one as a joke, they believed in it, never-the-less!

Even in this present year, although "fortune telling" as such, is against the law, astrologers, palmists, and charm sellers do a most thriving trade. I knew of at least one astrologer who advertizes widely and has a very large Westend as well as general clientèle.

As I had myself prepared a short article on the same subject I will also mention two other extremely prevalent beliefs.

The extreme bad luck brought to any house or person possessing peacock feathers, and the certain misfortune that

will befall one who is unwise enough to pluck and give away or bring indoors may blossom.

The May Tree is one that blooms in spring and is covered with a dense small white or pink flower.

Before the revolution, my mother saw in a Chapel in Moscow a very famous X'tian picture which was, after certain obligations had been fulfilled, often taken to the houses of those that were ill so that the sufferer might look thereon and be cured. Of the results I have no record. Coming back to my homeland, I would mention the numbers who make pilgrimage each year to Lourdes in France, where it is recorded that many miraculous cures have taken place.

Should Mr. S. Haldar be interested and not yet made acquaintance, I can recommend him to look up the reputed cures both of Lourdes and of Christian Science.

Psychology can account for much and it is doubtful if he will find many witnesses of medical repute amongst the names mentioned.

I regret that I cannot give names to any books or pamphlets at the moment, as I am not at present in England.

To anyone not resident in England and doubtful how to get information on any subject, I can highly recommend the efficiency of the Staff of Croydon Reference Library, England.

A letter to the Chief Librarian would always be promptly acknowledged and excellent reference lines given.

This epistle is longer than intended. Your readers may be interested in parts of it, the writer in all of it. Even though it may not be fresh to him he may find an Englishman's confirmation of his remarks useful.

Yours most sincerely,

H. E. TAYLOR,

BOOK REVIEWS

THŪPAVAMSA OF VĀCISSARA THERA, Edited by Bimala Churn Law, M.A., B.L., Ph.D., published by the Pali Text Society, London, 1935, Pp. 107.

Dr. Bimala Churn Law whose work in the field of Buddhistic studies has earned him the gratitude of the Buddhists everywhere has followed his useful work on the history of Pāli literature by an edition of Thūpavaṃsa. The authorship of the original Thūpavaṃsa is unknown. It was composed somewhere in the fourth century A.D. but the Pāli work based on it probably belongs to the 13th century A.D. Vacissara Thera, a Sinhalese Bhikkhu, was its author. The Pāli and Sinhalese works have, however, some points of difference between them, specially relating to the Dhammacakkapavattana-sutta which does not find a place in the Pāli work.

The Pāli Thūpavaṃsa which Dr. Law has edited consists of three clearly-defined parts, viz., the first being on the birth of the Buddha, the second describes his life till the attainment of the Mahāparinibbāṇa, giving also an account of the erection of the stūpa at Rājagaha which enshrined the Buddha Relics. The concluding chapter concerns itself with the subsequent history of the Relics.

Dr. Law has taken very great pains in the restoration of the text. He has depended for this mainly on Sinhalese manuscripts. Dr. Law has the credit of offering the book for the first time in Roman characters. We congratulate him on his painstaking scholarship and the Pāli Text Society on its great achievement in bringing out Buddhist literature in a form so eminently presentable. The present work is fully in the tradition of the other publications of the P. T. S.

S. C. S.

BUDDHA, TRUTH AND BROTHERHOOD, An Epitome of Many Buddhist Scriptures, Translated from the Japanese, Published by Dwight Goddard, Santa Barbara, Calif., 1934, Pp. 166.

This book has been compiled from the Buddhist texts with the avowed object of supplying the English-speaking peoples with a reliable account of the main ideas in the teachings of the Buddha. Starting with the birth of the great teacher, the book proceeds to make a short review of his career and then goes on to summarise the doctrines. The book is divided into three parts, each consisting of a number of chapters. They are on Buddha, Truth, and Brotherhood after the constituents of the tri-ratna. The book has succeeded in presenting in a simple and effective manner the fundamental ideas taught by the Buddha and will be found most useful as an introduction to the study of Buddhism.

S. C. S.

NOTES AND NEWS

FORTY-THIRD YEAR OF THE MAHA-BODHI JOURNAL.

With this issue *The Maha-Bodhi* enters on its forty-third year. The Journal has served the cause of Buddhism more than any other periodical during this long period of its existence. Our purpose is to disseminate correct information about Buddhism and in doing so to maintain an attitude of strict impartiality. As time passes, the need of concerted action among the Buddhists appears more and more of a necessity. Very little has been so far done to make the Buddhist scriptures available in the Indian vernaculars. The Maha-Bodhi Society has done and is doing what is possible in this connexion. We also notice with considerable interest that some work is being done in this direction by the Buddhist Mission Press of Burma. We have tried to offer in simple English some account of Buddhism through the medium of our Journal. But we are very much hampered by want of funds.

The Journal itself has not been adequately supported, considering its manifold services and it still remains a heavy charge upon the funds of the Maha Bodhi Society. We are sure that we have numerous friends in different countries. Will they not kindly help us in increasing the number of our subscribers and thus enable us to maintain, perhaps also to expand, the work we are now doing?

This year we propose to invite many eminent writers to contribute to the *The Maha-Bodhi*. This will be easier to do as we shall have to be in constant touch with scholars on account of our work in connexion with the University Association.

We have much pleasure in wishing a Happy New Year to our readers. We hope we shall continue to enjoy their co-operation as before.

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MAHA-BODHI RELIEF FUND FOR CEYLON.

A public meeting was held at the Hall of the Maha-Bodhi Society, Calcutta, on the 26th December last, with Mr. Santosh Kumar Basu, ex-Mayor of Calcutta as President. This meeting was convened by some leading citizens including Sir N. N. Sarkar, Mr. Ramananda Chatterji and others. A number of resolutions were adopted by this meeting urging the Railway Companies to grant concession for sending medicines to Ceylon, and inviting medical men to volunteer help as workers in the anti-malaria campaign in Ceylon. A promise of help was conveyed to the meeting by Messrs. Butto Kristo Paul & Co. Mr. Srish Chandra Chatterji announced a donation of Rs. 101 to the Relief Fund. A Committee was appointed to raise funds with Sir Deva Prasad Sarvadhikary as Chairman, Mr. Devapriya Valisinha as Treasurer, and Messrs. Sri C. Sen and T. Vimalananda as Secretaries. An Appeal was issued by Sir Deva Prasad to the public in this country to subscribe to the fund in aid of the Malaria-stricken people of Ceylon. The response so far has not been up to our expectation.

Ceylon is India's closest neighbour and is related to this country both culturally and ethnically. Throughout history there has been a most healthy reciprocity between India and Ceylon. At the beginning of the last year when a terrible earthquake desolated vast areas in this country Ceylon showed a generosity which does credit to her. It is only fit and proper that India should befriend Ceylon in this great calamity. We are in receipt of the most alarming reports regarding the progress of the pestilence in Ceylon. In the district of Karunagala 5,500 people were carried off by the epidemic. 3,000 children alone have died in the Kegalle District. This is an indication of the fury of the epidemic. It has paralysed the life in the whole country and presents a picture of despair and desolation in what used to be quite populated areas. We expect help from every part of the world for alleviating the distress in Ceylon.

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FUNDAMENTALS OF MAHAYANA BUDDHISM.

Professor Haridas Bhattacharyya of Dacca University delivered a lecture under the auspices of the International Buddhist University Association in the Hall of the Maha-Bodhi Society, Calcutta, on the Fundamentals of Mahayana Buddhism. Professor B. M. Barua presided.

Professor Bhattacharyya indicated the atmosphere of the sixth century B.C. which saw the birth of Buddhism. The deep dissatisfaction felt in the contemporary world with the prevailing systems of thought prepared the soil for the acceptance of those ideas which the Sakya Muni taught. The process of multiplying gods was put an end to. The original Buddhism represented by Hinayana opposed itself to the god conception. But from Hinayana the passage to Mahayana could have been anticipated long before the later system of thought grew up. The honour to the Great Teacher gradually developed a ritual of worship. The race of gods was annihilated but the human sentiment was there to bring into

existence a new one with the Buddha as crowning them all. The respect for the great Teacher became the starting-point for this pantheon. The speaker then referred to the Bodhisatwa ideal as explaining and excusing the description of the two systems as the Greater and the Lesser Vehicle. While personal salvation was aimed at in the original form of Buddhism, the service to humanity was the keynote of the Mahayana System. The speaker went on to describe the Zen or Dhyāna School of Buddhism of Japan, and indicated its existence side by side with Shintoism or ancestor worship, both of which put together represent the outlook of a Japanese upon spiritual matters. The speaker also explained the Trikāya and Buddha Kshetra doctrines. He illustrated his remarks by citations from the original Buddhist texts and from the Hindu scriptures. Professor Barua in bringing the meeting to a close paid encomiums to the speaker for his great learning and expressed himself in agreement with him on the main points of the discussion.

Professor Bhattacharyya seems, however, not to have done full justice to Theravada conceptions of Arahāt, Pacceka Buddha, and Sammāsambuddha. The Pacceka Buddha and Arahāt seek salvation by the shortest way without considering the possibility of universal salvation, but Buddha, who represents the highest ideal of Theravada, is intent on removing the suffering of all. It is open to the followers of Theravada to embrace one or other of these three ideals, and it is hardly the truth to say that Theravada is deficient on the side of idealism.

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HONOUR FOR OUR PRESIDENT.

It is with much pleasure that we have to announce to our readers the honour recently conferred on the President of our Society, the Hon. Mr. Justice M. N. Mukerji. He was one of the recipients of a Knighthood on the New Year's Day. It will be remembered that for some time last year he

officiated as the Chief Justice of the Calcutta High Court. We share with his countrymen the happiness of congratulating so eminent a person on his being thus honoured.

We wish Sir Manmatha Nath long life to render further services to his country and to the cause of Buddhism.

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H. H. THE MAHARAJA OF BHUTAN VISITS SRI DHARMARAJIKA VIHARA, CALCUTTA.

His Highness the Maharaja of Bhutan, accompanied by the Maharani, his Prime Minister Raja Dorji and party visited the above Vihara on the 23rd December. His Highness was received by Brahmachari T. Vimalananda and shown round the Temple, Library and the Society quarters. His Highness evinced deep interest in and expressed delight at the good work the Society was doing. After offering his worship at the shrine he left for his residence. It is understood that His Highness and party will visit Sarnath sometime in January.

It may be stated here that His Highness is one of the two Buddhist Maharajas in India, the other being His Highness the Maharaja of Sikkim. Bhutan is a semi-independent State on the same footing as Nepal while Sikkim is on the same level as the other Indian Native States.

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NEW GUEST HOUSE FOR BUDDHIST PILGRIMS AT SARNATH.

Our readers will be glad to hear that through the munificence of Raja Baldeo Das Birla and Seth Jugol Kishore Birla, Buddhist pilgrims from all over the world will soon have a magnificent Guest House at Sarnath. The need of a commodious Rest House at the sacred place was felt since the building of the great Vihara there and we cannot adequately thank the generous donors for their magnanimity in coming forward to remove this long-felt want.

The foundation stone of the Guest House was laid on the 28th December, 1934, by Pandit Madan Mohan Malaviya,

Vice-Chancellor, Benares Hindu University, in the presence of a large and distinguished gathering. There were many pilgrims from Tibet, Burma, Ceylon and other countries. Among the prominent persons who joined the ceremony were Sjt. Seth Jugol Kishore Birla, Mr. M. S. Aney, Dr. Pramatha Nath Banerjea, Pandit Radhakanta Malaviya, Raja Hewavitarne, Pandit Pramatha Nath Tarkabhushana, Mr. Kosetsu Nosu and others.

The proceedings commenced with the taking of the five precepts, recitation of Pali *gāthās* and the singing of a Hindi song. Brahmachari Devapriya Valisinha, General Secretary of the Maha Bodhi Society, welcomed those who came to take part in the function (his speech is published elsewhere). Seth Jugol Kishore Birla who followed him spoke in Hindi and explained how he came to undertake the work, which he hoped would be of great benefit to all Buddhist pilgrims who would gather at the holy spot. He went on to say that he looked upon Hinduism and Buddhism as one and the same thing as his study of the Buddhist literature had convinced him that there were hardly any differences in their respective teachings. He quoted many verses from the *Dhammapada* to illustrate his argument. In conclusion he thanked Pandit Madan Mohan Malaviya for his acceptance of his invitation to lay the foundation stone and for his presence inspite of ill-health.

Pandit Madan Mohan Malaviya, in the course of a short speech, expressed his delight in having being asked to lay the foundation stone of such an important building as this. Agreeing to what the General Secretary had said, he regarded the occasion as one of special significance as it would unite the Hindus and the Buddhists in a bond of fellowship. Both religions were Aryan religions and there should be complete harmony and co-operation between the two. In conclusion he paid a glowing tribute to the Birla family for their great generosity and broad-mindedness in making this valuable gift to the Buddhist Society.

After the speech was over, Pandit Malaviya laid the foundation stone in all solemnity while Bhikkhus chanted *Paritta* and the Brahmin priests Vedic *stotras*. It was an impressive ceremony which reminded the audience of the happy days gone by when Buddhists and Hindus lived side by side in perfect amity.

The meeting came to a close with a ceremony of blessings by the Bhikkhus and a vote of thanks to Pandit Malaviya and Seth Jugol Kishore proposed by Mr. Raja Hewavitarne of Ceylon who had specially come to Sarnath from his pilgrimage to take part in the proceedings.

Mr. Sris Chandra Chatterjee the well-known architect has prepared the front elevation of the Guest House.

It should be mentioned here that all the expenses incurred on account of the ceremony were paid by Sjt. Jugol Kishore Birla himself. The Rest House is expected to be completed before November next when the pilgrim season commences again.

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A REQUEST TO THE M.L.A.'S FROM BURMA.

This year three Buddhists have been returned as Members of the Legislative Assembly from Burma. They are Doctor Maung Thein Maung, Mr. Thein Maung, Barrister-at-Law, and U Ba Si, Bar-at-Law. We take this opportunity of congratulating them on their success, and also of requesting them to give some of their time in the Assembly towards the redress of some evident injustice to which the Buddhists in India have to submit as a minority community. The claims of Buddhists to employment under the Government ought to receive more attention than they have so far done. It is unfortunate that Wesak is not observed as a holiday in the country where its sanctity should be recognised more than in any other country as the Birth place of the Master. We depend upon the help of the Buddhists in the high places of the Government to secure for their community what is only bare justice.

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PUBLICATION OF VINAYA PITAKA IN HINDI.

We have just succeeded in clearing up the remaining portion of our liabilities in connexion with the publication of the Majjhima Nikaya in the Hindi language with the help of a donation received from the Maharaja of Bhutan. One of the important objects of the Maha Bodhi Society is to translate the sacred books into the different vernaculars in India. Passing as we are through strenuous times on account of financial difficulties, we still consider it as a part of our great mission to stick to this work. We expect to be able to announce in the course of the next few months the publication of a Hindi version of the Vinaya Pitaka. It will be even more voluminous than the Majjhima Nikaya which consists of some 700 pages in the Hindi edition. The response to the Majjhima Nikaya has been rather tardy but it has by no means disappointed us. The sale seems to increase slowly. The Vinaya Pitaka has also been translated by Bhikkhu Rahula. When a man of his scholarship undertakes such a work, the very best result can be easily predicted. We hope there will be supporters for this publication among our readers.

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POSTPONEMENT OF THE RELIC PRESENTATION CEREMONY.

The Government of India offered the sacred bone relic discovered at Mirpurkhas in Sind to the Maha Bodhi Society for preserving it at Sarnath. The ceremony of presentation was fixed on the 24th December last. But as suitable arrangements could not be made for the function within that date, the Director-General of the Archæological Survey of India has agreed to postpone it till November 10, 1935, when the fourth anniversary of the Vihara will also be celebrated at Sarnath.

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RESTORATION OF MAHA-BODHI TEMPLE.

It is understood that the three Burman representatives are engaged in the study of the Buddha Gaya Temple Bill, for

which the late U. Tok Kyi obtained previous sanction of the Governor-General on the 1st September 1928. We further understand that the three Burman M. L. A's, who are soon leaving Rangoon for India to attend the Indian Legislative Assembly, contemplate to have an opportunity of discussing the matter with the Honorary Secretary of the Mahabodhi Society. It should be remembered that the main object of the Bill was to make provision for the better management of the Maha Bodhi Temple and for its restoration to the Buddhists of India, Burma and Ceylon. We are convinced that every Buddhist in Burma, India and Ceylon will deplore the delay to achieve the noble object sought for in the Bill. However, we should be glad to learn that the three Burman M.L.A.'s seriously intend to take up the thread left by the late lamented U Toke Kyi. While congratulating them on their realisation of their duty towards their Buddhist brethren, we think we should remind them to expedite the matter in order to avoid the repetition of delay. Burma is now about to be separated from India, and from the haste with which the British Government has been rushing the constitutional bill through the Parliament we think Burma will be separated very soon. In such a case, Burma's representation on the Indian Legislative Assembly would also have to cease soon. If we may hazard a conjecture, we think that the present Burman M.L.A.'s would not have to attend many sessions of the Assembly. In fact, we hold the view that unless there is some unforeseen cause for delaying separation, Burma will be a separate country by the end of the year and that, therefore, the present Burma M.L.A.'s would have to attend something like two or three sessions of the Assembly. In these circumstances, we repeat that our representatives in the Assembly should hurry up with the question of restoring Maha Bodhi to Buddhists.

—*New Burma, 11th Jany., 1935.*

MAHA BODHI CEYLON MALARIA RELIEF FUND

DONATIONS RECEIVED.

Sjt. Seth Jugal Kishore Birla, Rs. 500 ; Messrs. Anderson, Wright & Co., Rs. 100 ; Mr. Sarbananda Barua, Rs. 5 ; Mr. Ananda Charan Barua, As. 8 ; Dr. Bimala Churn Law, Rs. 20 ; Dr. Narendra Nath Law, Rs. 10 ; Goss Art Cottage, Rs. 2 (1st instalment) ; Collected at Samath, Rs. 37-10-6 ; Sir Badridas Goenka, Rs. 20 ; Mr. Harendra Lal Ghose, Rs. 10 ; Mr. Laksmi Narayan Jain, Rs. 5 ; Messrs Dinshaw Sorabjee, Rs. 51 ; Mr. Chaitanya Chatterjee, Rs. 2. Total Rs. 763-2-6.

Rs. 600 out of the above have been already sent to the Secretary, Ceylon Maha Bodhi Society, for relief work.

D. VALISINHA,
Treasurer.

CEYLON'S NATIONAL CALAMITY.

AN APPEAL FOR FUNDS.

Dear Sir,

On behalf of the stricken and distracted millions of Ceylon who are suffering from epidemic and malignant Malaria, and famine and consequent disaster, we beg to appeal to the generous public all over the Country for immediate succour and relief without which the terrible sufferings of the people will go on increasing from more to more. At a largely attended public meeting in Calcutta presided over by its ex-Mayor Mr. Santosh Kumar Basu, a representative Committee was appointed for the purpose of collecting funds and taking other needful measures for such relief. The newspaper reports have very inadequately portrayed the picture of suffering among people who are not only our close neighbours, but have been bound up to us for ages by unbreakable ethnic, historical and cultural ties and traditions. It will be remembered that when

India was in the throes of the terrible calamity of earthquake in recent times, Ceylon generously came forward to our relief and was unstinted in help which flowed freely. It behoves us, in all grades of society, and all sections, and religions, of the community to come to their aid as freely in their dire day of suffering, woe, and tribulation as it deserves. The smallest of contributions will be thankfully received, acknowledged, and duly utilized if transmitted to the Hony. Treasurer, Mr. Devapriya Valisinha, 4-A, College Square, Calcutta. Gifts in kind in the shape of medicines, medical requisites, and comforts, as well as clothing, will be gratefully accepted.

Charity promptly bestowed in these circumstances doubles its usefulness—nay multiply itself manifold. In the earnest hope of such bestowal we confidently appeal to our generous brethren and sisters far and wide in all ranks of life and all sections and religions of the community to come immediately to the aid of countless sufferers on whose behalf we venture to speak and appeal.

Yours faithfully,

DEVAPRASAD SARVADHIKARY,

President,

Ceylon Malaria Relief Committee, Calcutta.

NEWS OF THE INTERNATIONAL BUDDHIST UNIVERSITY ASSOCIATION

At a meeting of the Working Committee of the University Association held at 4A, College Square, Calcutta on Thursday, the 20th December, 1934, the following resolutions were passed:

That as letters of invitation have already been sent out to the Fellows of the Academy, and as, therefore, the Academy will soon have to make arrangements, funds permitting, for the publication of bulletins, periodicals, original texts, etc., mentioned in clause 8 of sec. C of the Rules, the Working Committee do hereby appoint a Board of Editors consisting

of the following twelve members for carrying on all editing work in connexion with such publications :

Dr. D. R. Bhandarkar	Dr. N. N. Law
Dr. S. N. Das Gupta	Dr. K. D. Nag
Anagarika B. Govinda	Dr. P. C. Bagchi
Dr. N. K. Dutt	Mr. Devapriya Valisinha
Dr. B. C. Law	Dr. B. C. Sen
Dr. B. M. Barua	Bhikkhu Rahula.

(The Board is empowered to add to the number up to 15).

That a Committee consisting of the following, to be styled the Calcutta Centre Organising Committee, be formed for the purpose of co-ordinating the different departments of the University Association, and that this Committee shall examine every scheme of expansion of activities with especial reference to the possibility of creating a healthy and progressive centre of Buddhist Culture in Calcutta and submit their considered opinion thereon through the usual channels to the Working Committee for such action as the latter may desire. That it be further resolved that this committee shall be requested to meet at least once a week for facility of business until the organisation is reduced to a working order.

The General Secretary and the three other Secretaries

Dr. K. D. Nag	Mr. I. Nishi
Dr. B. M. Barua	Mr. Amiya Kumar Sen
Dr. A. Barua	Mr. S. N. Rudra.

A representative of the Bengal Buddhist Association. (This Committee shall have power to co-opt. The Bengal Buddhist Association has been requested to nominate its representative on the Committee. Others whose services are likely to be useful will be requested to co-operate with the Committee so that effect may soon be given to some of the projects of the University Association regarding opening of language-classes, study-circles, etc.).

That the Secretaries and the following gentlemen be authorised to do all publicity work in connection with the activities of the University Association :

Mr. K. P. Biswas (The Associated Press)
Mr. Bidhu Bhusan Sen Gupta (The United Press)
Dr. K. D. Nag (India and the World)
Mr. Sri C. Sen (The Maha-Bodhi Journal).

According to the Rules, the University Association is to have 108 members on its Governing Body and 75 Fellows for its Academy. The Governing Body and the Academy have both been formed by the Association's Working Committee.

A short while ago, letters of invitation were sent to the 108 members of the Governing Body and the 75 Fellows of the Academy, and we are expecting favourable replies from all. A complete list of their names will be published when they have expressed their consent to accept the position offered to them. It is, however, gratifying to note that some of them have already replied intimating their acceptance of a Fellowship or a membership as the case may be. The Association is grateful to them for the expression of their willingness to help its cause in different capacities noted below :

Rev. Nyanatiloka (Dodanduwa, Ceylon) Fellow of the
Academy.

Sir Hari Singh Gour	..
Bhikkhu Narada (Colombo)	..
Dr. Satkari Mookerjee (Calcutta)	..
Prof. N. K. Bhagwat (Bombay)	..
Dr. Dinesh Chandra Sen (Calcutta)	..
Dr. B. C. Law (Calcutta)	..
Ven'ble K. Ratanasara (Vidyodaya College, Colombo)	..
Prof. Syvain Lévi (Paris)	..
Dr. W. Schuhmacher (Berlin)	..
Dr. Stella Kramrisch (Calcutta)	..
Prof. Vidhusekhara Bhattacharya Sāstri (Calcutta)	..
Dr. R. K. Mukerji (Lucknow)	..
Mr. C. D. Chatterjee (Lucknow)	..
Dr. Mahendra Nath Sircar (Calcutta)	..
Prof. M. R. Barua (Chittagong)	Fellow and Member Governing Body.
Mr. Shridhar Koul (Kashmir)	Member, Governing Body.
Rev. U. Kondannya (Rajgir)	..
Mr. C. Krishnan (Calicut)	..
Dr. M. Venkat Rao (Bombay)	..

Thanks are due to the Hon'ble Justice Sir Manmatha Nath Mukerji, Kt., M.A., B.L., and to Mr. Teoh Khay Cheng, President of the Nānodaya Buddhist Association, Penang, who have become our life-members.

Under the auspices of the International Buddhist University Association, Prof. Haridas Bhattacharya of Dacca University delivered a lecture on the Fundamentals of the Mahayāna System at the Maha-Bodhi Hall, 4A, College Square, in November, 1934.

For a summary of his lecture the reader is referred to the Notes and News section in this number of the Maha-Bodhi Journal.



MAHA BODHI



Seth Jugol Kishore Birlaji (right) Sj. Devapriya Valisinha
and Revd. Jinorasa at the entrance of the
Mula Gandha Kuti Vihara



THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA
IN MAY 1892.

अथ भिक्षवे चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय अथाय
हिताय सुखाय देवमनुस्मानं । देसेय भिक्षवे धम्मं आदि कल्याणं मन्त्रे कल्याणं
परियोसान कल्याणं साधनं सव्यसन्नं केवलपरिपुषं परिसुद्धं ब्रह्मचरियं पकासेय ।

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—MAHAVAGGA, VINAYA PITAKA.

Vol. 43.]

FEBRUARY, B. E. 2478
C. E. 1935

[No. 2

THE FIRST EUROPEAN BUDDHIST CONGRESS

The First European Buddhist Congress was held at the Buddhist Mission Headquarters, 41 Gloucester Road, London, N.W. 1., on September 22 and 23, 1934.

In his opening speech the Chairman, Mr. A. H. Perkins, paid a tribute to the memory of the late Anagarika Dharmapala to whose selfless devotion the Buddhist Mission in England owed its existence. He then briefly reviewed those aspects of western civilisation which rendered Buddhism especially serviceable. He pointed out the prevailing habit of thoughtless obedience to the requirements of a highly mechanised life as a grave danger to mankind, and emphasized the urgency

of co-operation among the Buddhists of the west for propagating the *Dhamma*. Mr. Perkins stated the object of the Conference to be the spread of Buddhism in the west after ascertaining the extent of its necessity in contemporary Europe. In inviting those who were not Buddhists to the Conference, it aimed at securing their help and sympathy in giving effect to its objects. It further desired to acquaint them with what the *Dhamma* means to its followers in the west. The weakening of the moral fibre, the speaker observed, had led to the ruin of many civilisations in the past. Spiritual life has in these days lost much of its power by the excessive growth of materialism. The intellect has amply vindicated itself in the sphere of science and invention but has done very little for a proper appreciation of moral and spiritual values. Man's conquest of Nature has served only to put fearful weapons into his hands for the destruction of life. If there is strife between reason and brute force, let reason win. Then would arise a world federation, nourished and supported by brotherly co-operation. All great Teachers of mankind have repeatedly urged this as the only goal worth pursuing. The speaker alluded to those knotty problems of international politics which disturbed the world's peace and which were further complicated by the strained relations between labour and capital.

The speaker asserted that in the teachings of the Buddha alone can be found a way out of these serious complications. The Master has taught how sorrow arises and has shown the way to its cessation. The wisdom on which the Teacher has built his mighty edifice of happiness will lead to the avoidance of war and of social injustice and will secure brotherly co-operation, honest dealings and a solution for the world's most bewildering problems.

Equipped with the knowledge of the unity of life man will be led by self-interest to substitute co-operation for competition, and thus would be defeated the forces of disintegration that had destroyed the great empires of the past.

Mr. Perkins then appealed to his audience for bringing forward a scheme that might unite all in a common endeavour.

In conclusion he welcomed the members on behalf of the Board of Organisation and declared the Conference open.

The Ven. Bhikkhu Tao Chun then addressed the Conference. He regarded it as a fruit of the co-operation of European scholars in the field of Sanskrit and Pali learning for the last hundred years. He then proceeded to observe: The old religious faiths have done their best. They have led men as far as they were able, towards reality. Their power is at an end. The man of the present time seeks to *know*, to *realise*; he has no attachment to faith. There is no opposition between science and religion. When both of them are true, they are in complete harmony. The highest religion is thus a manifestation of the highest knowledge. The culminating point in India's spiritual life is marked by the message of the "incomparable, highest state of peace", delivered by the Buddha. Where is there another teaching in the world which can stand up to the same exacting test as the *Dhamma* can? The simple peasant and the deepest thinker alike find it true and satisfying. The speaker ended by a reference to the *anatta* doctrine which he held to be the gateway to real understanding.

The next speaker, Mr. A. C. March, addressed the Conference on behalf of the British Buddhists. He enthusiastically upheld that there was need of spreading the *Dhamma* in the west. He recalled the activities of Ananda Metteyya (Alan Bennett) as a Buddhist missionary in England twenty-five years ago. The War proved a setback to the movement which he had organised from which it never recovered. He was, however, a pioneer in the field. The Buddhist Lodge came into existence ten years ago. Anagarika Dharmapala opened a Branch of the Maha Bodhi Society soon after. Mr. March asserted that small organisations aiding each other when necessary would be found most useful for missionary work in Europe.

Miss Bertha Dahlke who came from Dr. Dahlke's Buddhistische Haus, Berlin, offered her best wishes to the Conference and of those of her friends in Germany, whose names she stated individually. She also read a number of messages containing wishes for the success of the Conference.

The Organising Secretary, Mr. Daya Hewavitarne, was now called upon to read out the messages received from Buddhists in different parts of the world.

Mr. C. T. Strauss (Germany) wrote :—

I regret exceedingly that my age (62) and infirmity prevent me from attending your Congress. If I could attend I should probably be the oldest Buddhist present, not only in age but what is of real importance, the longest time a Buddhist, though a very imperfect one, of any European or American (for I lived then in America). In 1887 Edwin Arnold's "Light of Asia" fell into my hands, and it was always a mystery to me how I came to read it or that I read it at all, for up to that time I was a thorough materialist and scoffed at all religions. Buddhism was to me, as to most Europeans and Americans at the time, totally unknown: and I considered it to be some pagan idolatry. But the little book not only changed my idea about Buddhism, but changed my whole life. It made an immense impression, for from that day on my entire wish was to know more about it. There were then very few books on Buddhism published in Europe or America except by European Missionaries, or by scholars who treated the subject only from a scientific standpoint. In 1891 the Maha Bodhi Society was founded by the late Anagarika Dharmapala, and I became one of the its first, if not the first member, outside of India. In 1893 the Anagarika came to America as Buddhist delegate from Ceylon to attend the Congress of Religions in Chicago. There at a public meeting I took Pansil from him, and therefrom officially became a Buddhist. It created great excitement and the papers brought out long accounts of the event, mostly with derogatory comments; the general conclusion was that I was a lunatic!

But what a change has taken place since then! Today Buddhist ideas permeate the whole structure of life in Europe and America. There were then no Buddhist Societies nor journals on Buddhism published in Europe or America; books on the subject now appear almost daily in almost all European languages; and everybody who lays claim to be regarded as cultured has at least a superficial knowledge of Buddhism, though often a distorted one.

Under these auspicious circumstances your Conference takes place; its main object, to devise means for an efficient and proper propaganda, is just what is needed at this time. I hope you will succeed in finding the best method, but to attain the best result co-operation and harmony are necessary. Let all minor differences particularly about doctrinal and philosophical questions, be forgotten in view of the sublime object, to bring the *Dhamma* to nations of Europe which so badly need it. For the present the means, financial and personal, must suffice; but to continue this propaganda in future, arrangements should be made to train young men, Europeans and Asiatics, to act as missionaries and to go forth "for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men".

Madame David Neel (France) regretted her inability to be present at the Conference as she was shortly leaving for China, and observed in her message that the proposal of the Congress to co-ordinate the activities of different Buddhist groups in Europe had her entire sympathy and support. She thought with Miss Lounsbery that Eastern Buddhists should subsidize the Missionary work in Europe and should thus emulate the example of the Christian Missions. The plea of poverty does not seem to be a cause deterring the Eastern peoples from financing such missionary organisations. The apathy and selfishness shown in not taking up this work is unworthy of the disciples of Gotama. Madame Neel further agreed with Miss Lounsbery regarding the necessity of monasteries and

retreats in Europe where the Buddhist life of peace and meditation may be practised. Madame Neel stated that the Buddhists in Europe were a growingly numerous body. They did not attach themselves to any group and preferred to remain isolated. To bring them together the establishment of a Sangha was needed. The Sangha in Europe must be organised in recognition of the local conditions which were not the same as in Ceylon or in Asia generally. Each epoch must embody the spirit of the Sangha in forms suited to it. The begging monk is out of the question in Europe. She quoted from the late Dr. Dahike: 'What is most needed to promote the spread of Buddhism in Europe are monasteries'. She wished success for the Conference and referred to two causes as checking the progress of Buddhism in Europe, namely, divided effort and want of funds.

The different Buddhist groups, according to Madame Neel, could be united by means of certain common principles which she found in the fourteen points of Colonel Olcott. For want of a better place London could be the Headquarters of this organisation and it could support one or more bhikkhus who might go from place to place to advance the Buddhist propaganda. This united body might have a common journal printed in English, French, and German, and circulating in all these countries and also in the Far East. It would thus become an international symbol of goodwill, a Messenger of Peace and would be valued in these difficult times.

Messages from the following were also read:—Dr. W. Gavriolo (Antwerp), Dr. Hugo George Schmitt (Munich), Dr. Max Bruno (Locarno), Herr Ludwig Ankenbrand (Stuttgart), Dr. Leopold Prochazka (Czechoslovakia), Dr. Wolfgang Schumacher (Berlin), Signor G. Enrico Carpani (Italy), Herr Walter Persian (Hamburg), The residents of Das Buddhistische Holzhaus (Berlin), and The Liverpool and District Buddhist Mission.

Miss G. Constant Lounsbery (Paris) offered greetings to the Conference on behalf of "Les Amis du Bouddhisme",

Paris. She thanked the Mahabodhi Society for the advantage afforded by it of studying the Dhamma under learned bhikkhus. She hoped that European Buddhists would combine as a result of the Conference and regretted that the efforts of Buddhists were not duly seconded financially. Without trying to force Buddhism on anybody it was necessary in the opinion of the speaker to render it easily accessible to all by means of an efficient organisation resembling the Roman Catholic Mission in its effectiveness. Continuing the speaker said: No other teaching except Buddhism could remove the ills caused by ignorance, greed and hatred. The scientist is impressed by its rationality, the mystic by the opportunities for realising higher states of consciousness. It glorifies man by the message of self-reliance. Reason, intuition, and the noblest morality form its strength and glory. Its appeal accordingly is manifold. There are many who find in Buddhism what they have sought for years and accept it thankfully as the fruit of a long quest.

Miss Lounsbery referred at some length to the work being done by "Les Amis du Bouddhisme". Founded in France, it counted among its members French, English, Americans, Germans, Russians, and Hungarians. A reliable presentation of the Dhamma through public lectures etc. is what this organisation aims at. As a preliminary to the study of Buddhism, it is necessary that the ideas of Ahimsa (non-violence), the unity of life and of selflessness should be widely diffused in European countries where they are still little known. In addition to public lectures to which students and others interested in the subject are invited, a Public Reading Room has also been organised in Paris at a centrally situated place for encouraging Buddhist studies.

The speaker pointed out a special difficulty which lay in any endeavour to spread Buddhism. Ideas of Ahimsa, Metta, etc. are appreciated by the audience, who, however, regard them as remote from life and useless in the practical sphere. The Buddhist ideal is peace to all beings. But such an ideal

is not unrealisable. What has been can be again. Asoka demonstrated the practicability of the doctrine of Ahimsa.

Miss Lounsbery asserted that Buddhism must be presented to the west as a positive religion of purification and peace and not as negative or as an unreachable ideal. A little experience in meditation would teach one that the Buddhist life could be lived. A peaceful State, she observed, was the work of peaceful individuals intent on self-perfection, and not of authority and organisation. The formation of individual Buddhists is, therefore, the principal necessity of the moment.

She spoke of a Vihara in Europe as a necessity for effecting the purpose. A rest-house, a place of meditation for the struggling *Upasaka*, is even more necessary than a temple, for the Law of the Buddha must first be enshrined in the human heart.

She mentioned her own efforts in this direction in the form of a summer school where Ahimsa is practised and shelter is given to the homeless. But this work cannot be done properly without help, especially from the Eastern Buddhist countries.

She referred to a promise made by the Ceylon Y. M. B. A. that a rest-house for European students of either sex would be established under its auspices to promote Buddhistic studies of Europeans under proper guidance. She expected that a similar institution would be organised in Europe for Eastern students.

The lecturer emphasized the responsibility of Buddhist leaders in Europe who, besides teaching the Dhamma, were to provide examples of the truly Buddhist way of living. The presence of bhikkhus and the organisation of monasteries for lay brethren would greatly strengthen the movement whose success would depend on them as well as on the establishment of Public Reading Rooms and Study Centres, of a Buddhist retreat in Europe, and of a Buddhist Student Centre in Ceylon for Europeans of either sex.

Prof. Edmund Privat (Geneva) conveyed greetings to the Conference from the Swiss Buddhists and expressed the hope that instead of becoming merely a new sect Buddhism would contribute to unite the different peoples.

The Rev. Will Hayes (Unitarian Church) declared himself as a person interested in Buddhism and proceeded to examine the attitude of Mr. Hugh Redcliffe ("Sunday Chronicle") as expressed in the following words: "I cannot be expected to think otherwise than to disagree violently with the statement that modern Europe needs Buddhism". The speaker suggested that he might either say this from misunderstanding of Buddhism or from not wanting anything good to prevail. As a means of opposing such an attitude successfully he recommended a systematic study of the Buddhist scriptures. After finding the Dhamma, the next duty is to live it. The speaker then added: "In my own case, it meant a sentence of two years hard labour in Wormwood Scrubbs Prison for refusing to take life." This happened during the last war. Rev. Will Hayes expressed his horror at the way the prospect of another war is quietly accepted by the Christians. If Buddhism came to Europe, it should not repeat the mistakes others have made. A mild form of Buddhism was not wanted as it would only make things worse.

Mrs. Langdon Thomas, speaking on behalf of the English Theosophical Movement, conveyed wishes for the success of the Conference and informed the members that more than fifty years ago Col. Olcott, and Mdme Blavatsky, two leading Theosophists, had taken Pansil. She held with her co-religionists that there is no religion higher than Buddhism and expressed the hope that it might bring about a great change for the good in Europe.

Herr Guido Auster, the next speaker, reported the activities of the various Buddhist groups in Germany. "Gemeinda un Buddha", (founded in Berlin in 1922 by Martin Steinke), the well-known Buddhist House of Dr. Dahlke, the

"Lodge of the three Jewels", and Buddhists groups in Hamburg and Königsberg-all came in for a share in the account that followed. Herr Auster then discussed the question if Germany was prepared to accept Buddhism. In this connexion he especially referred to the character of the young German of the past generation. He was uncritical and felt life a wearisome burden. It was thus unnecessary to convince him that life was sorrowful. He already knew it. The events which followed the revolution of 1919 showed him the impermanence of life. It is natural then to expect that he would readily accept Buddhism as its teaching was demonstrated to him by his own experience. The young man of the last generation had confidence in himself alone. Now, he possesses confidence, courage and energy. Humility is alien to the German character. Hence he does not like churches. Christianity will thus be discarded. Something else will take its place. Not necessarily Buddhism. The former generation laughed at Buddhism. But now young Germany is serious about it. Herr Auster asserted that as Japan evolved a Buddhism of her own, so will Germany. It is more likely to be Mahayana than Hinayana. He predicted that the Zen form of Mahayana would find the fullest sympathy in Germany.

The Congress held its final session at the same place next day, the 23rd September, to consider a number of proposals. Regarding the question of maintaining a bhikkhu in Europe, enquiries showed that the Mahabodhi Society had no funds for the purpose. A Sub-Committee was appointed to go into the matter and report. The next proposal for organising a Buddhist Press was discussed. A Buddhist Journal containing sections in different European languages for circulation in the West and in Far East was proposed. The question was referred to a Sub-Committee specially formed for the purpose for final decision.

A Committee consisting of representatives from European Buddhist Societies was appointed to keep in touch with Bud-

dhist activity in Europe. The Committee is constituted by the following :—

Mr. C. N. Ferguson (Buddhist Mission, England), Mr. A. C. March (Buddhist Lodge, England), Mr. Guido Auster (Das Buddhistische Haus, Germany), Dr. Adolf Steven (Gemeinde um Buddha, Berlin), Miss G. C. Lounsbery (Les Amis du Bouddhisme, France); and Mr. Daya Hewavitarne (Mahabodhi Society, England).

This Committee, it was further resolved, was to act as the Board of Organisation for future Buddhist Congresses in Europe.

The proposal for holding a European Buddhist Congress annually was also accepted at the instance of Mr. Daya Hewavitarne.

This terminated the formal proceedings of the Conference.

SPREAD OF BUDDHISM IN INDONESIA ✓

BY HIMANSU BHUSAN SARKAR, M.A.

When Fahian visited Java in the year 414 A.D. he found few Buddhists there. This information compares favourably with the evidence of an almost contemporary record, viz., the *Kao-seng-chw'en* of 519 A.D., which states that Gunavarman of Kāśmīr went from Ceylon to Chō-p'o (Java) and, after propagating Buddhism in that country, he left for China and died at Nankin in the year 431 A.D. It cannot be definitely stated which form of the Buddhist religion was preached by this royal monk, but it can be surmised that as he translated a text of the sect of Dharmagupta, doctrines of the Mūlasarvāstivāda school were probably propagated by him in Java. The great sway of Hinayāna Buddhism a couple of centuries later may have some connexion with the visit of Gunavarman. In 502 A.D. we find, however, a Buddhist king of Sumatra of the name of Gutama Subhadra, but for a long

time afterwards, available documents do not throw any light on the condition of Buddhism in Java-Sumatra. The arrival of the Chinese pilgrim Hwui-ning in 664-'5 in Java who stays here for three years and collaborates with Joh-na-poh-t'o (Jñānābhadrā) of Ho-ling in the translation of the Nirvāṇa of Buddha and the burning of his body from the Agama—text gives us some materials to reflect upon. Prof. Krom remarks that this text has some difference from the Nirvāṇa of Mahāyāna. When their labours were finished this translation was sent to China through monk Yun-K'i who again came back to Jñānābhadrā. The Sung-dynasty (960—1279 A.D.) biographies describe that the translation of Jñāna and Hwui-ning corresponds to the close of the *Nirvāṇasūtra* which contains a narration of the burning of Buddha's corpse and the collection of relics and that there is a difference between this text and the *Mahāparinirvāṇasūtra*. Indeed the great sway of Hīnayāna according to the teachings of Mūlasarvāstivādanikāya in many islands of the Southern Ocean and in Ho-ling appears from the *Record* of Itsing himself. Now this Jñānābhadrā who so ably co-operated with the Chinese scholar was a Javanese scholar of great talents. He was not only versed in Sanskrit but also in his native language called Kw-un-lun.

The *Record* of Itsing indicates that during his time, Śrīvijaya was a great centre of learning. He studied grammar here for six months and after bringing four assistants from Canton to Śrīvijaya he composed two works of outstanding importance dated between 689-692 A.D. All these facts demonstrate that Śrīvijaya was a distinguished centre of Buddhist scholarship. Some Chinese travellers therefore studied and conducted research-work here without feeling any great necessity of going to India. A fitting eulogy of the scholarship of Śrīvijaya is found in the fact that of the seven great spiritual contemporaries of Itsing, one belongs to this place. And he was no other than Śākyakīrti. Of these seven great scholars

¹ *Geschiedenis*, p. 105.

Itsing says that "while tasting the doctrine of Yogācārya they zealously search into the theory of Asaṅga". We should be interested to know, so far as Śākyakīrti is concerned, if his studies on the doctrines of Yogācārya were in any way related to the visit of Dharmapāla of Kāncī, the grand-disciple of Asaṅga. Śākya was also connected with the composition of *Hastadaṇḍa Śāstra* which was translated by Itsing into Chinese in the year 711.

In the days of Itsing there were more than 1000 Buddhist monks in Śrīvijaya and their studies and ceremonials were similar to those of the mainland. Of the four great sects into which the Buddhists of the Southern Ocean were divided the largest votaries were drawn by Mūlasarvāstivādanikāya, some belonged to Sammitinikāya and very few to Mahāsaṅghika and Sthaviranikāya.² From the distribution of these Buddhist schools it appears that Ārya Mūlasarvāstivādanikāya was most flourishing in Magadha, Sumatra, Java and some other neighbouring islands.³ We can only remark here that the simultaneous efflorescence of Mūlasarvāstivādanikāya in Magadha and Indonesia may not be accidental though we must not forget the probable share of Guṇavarman. Our knowledge of Śrīvijaya-Buddhism in the last quarter of the 7th century A.D. is also derived from a couple of inscriptions obtained from the immediate neighbourhood of Palembang. Their script is Pallava, the language is Old-Malay and the dates may doubtfully be read as 684 A.D. The first inscription in 14 lines refers to the foundation of a park by Jayanāga or Jayanāsa who dedicated it to all living beings. The last portions of the record indicate that it belongs to the Mahāyāna school of thought. The second record is not important for our purpose. The Ligor inscription which comes next in point of time is dated at 775 A.D.⁴ It was found in the Malay peninsula, to the

¹ Takakusu, *Record*, p. 184.

² *Ibid.*, p. 10.

³ *Ibid.*, p. xxiv.

⁴ *B.E.F.E.O.*, t. xviii, 6, App. 1, pp. 22 ff.

south of the bay of Bandon and it contains two records on its two faces. Inscription A opens with an eulogy of Śrī Vijayendra-rāja and then refers to the building of three brick temples for Kayakara, the destroyer of Māra and Vajrin by Vijayeśvara-bhūpati. These are then consecrated to the best of the Jinās of the ten quarters. Jayanta, the royal priest (rājasthavira) was requested by the king to build three stupas. After Jayanta's death, his disciple the sthavira Adhimukti built two brick Caityas by the side of the three Caityas erected by the king. In the end it has been stated that Śrīvijayanṛpati who resembled Devendra built the stūpas in 697 Śaka. Now, Māra-destroyer who has been mentioned above is doubtless Buddha. Similarly Kajakara, is no other than Padmapāni, the Bodhisattva Avalokitesvara, and Vajrin is Vajrapāni. All these are purely Mahāyānist traits and they throw a welcome light on the activities of the Sailendra Kings of Śrīvijaya. The second inscription on the second face does not help us in understanding the Buddhism of contemporary Indonesia. On Sumatra, however, the archæological remains from Muara Takus¹ and Tanjueng Medan in Lubu Sikaping, dated about this period, have yielded records with mystic syllables in Nāgarī character and the names of Dhyānibuddhas in one of these suggest their Mahāyānist character. The first outstanding record of the Mahāyāna-faith is however the Kalasan inscription² of 778 A.D., which opens with a homage to Tārā and states that a Tārā-temple was founded by the *gurus* of the Sailendra—King. An image of the goddess was carved out and a dwelling-place was fixed for the noble Mahāyāna. The village Kālāsa was bestowed on the congregation along with royal *Chura* (?) for the production of future Sailendra Kings. The temple referred to in the inscription is most probably the Caṇḍi Kalasan and the remains of the cloister are probably discernible in the

¹ *T.B.G.*, 35, pp. 48-74.

² *Ibid.*, 31, pp. 240-260; *J.B.-Br. R. A. S.*, 17 (1887-'89) II, pp. 1-10.

immediate neighbourhood of the temple. Everything here is Buddhism of the Mahāyāna school. Four years later (782 A.D.) we come across, the Kēlurak inscription, wherein "an ornament of the Śailendra dynasty" is spoken of. According to Dr. Bosch his name is Indra or Dharaṇīndra. In 782 A.D. his spiritual teacher, who was probably Kumāraghosa, erected the image of Bodhisattva Mañjuśrī or Mañjughosa. As the inscription says, this preceptor of the king was "*Gauḍīdvīpaguru*." The record opens with homage to Ratnatraya and these are brought into connexion with Buddha, Dharma and Sangha. Some distinguished scholars, however, regard this as a doubtful assumption. According to them the three jewels should stand for Buddha, Avalokiteśvara and Vajrapāṇi—as we also find in the Ligor inscription already referred to. Besides these, some fragmentary records in Nāgarī script from the region of Prāmbānan have been surmised to refer to Buddhism of the Śailendra period. A rock-inscription at Pasir Panjang in the northern extremity of Great Kariman near the strait of Malacca also mentions the "luminous feet of Buddha honoured by the Mahāyānikas and the world-globe."¹ This three-line inscription appears to date from the 8th century A.D. Towards the middle of the following century, was composed the famous Nālandā inscription of Devapāladeva² which refers to the erection of a Buddhist monastery at Nālanda and the grant of five villages in the visayas of Rājagṛha and Gayā. King Vālaputradeva of Suvarṇadvīpa as the chief initiator in this meritorious work.

The names of the Śailendra Kings are intimately connected with the efflorescence of Indo-Javanese art. We have already referred to the temple of Kalasan. According to Prof. Krom, the neighbouring Caṇḍi Sari may also be referred to this period on stylistic grounds. The mighty stūpa of Borobudur as well as the temple of Mendut are not also of much later

¹ Kern, *V.G.*, vii, pp. 139-142.

² *E.I.*, 17, pp. 310-327; *T.B.G.*, 65, pp. 509-588.

date. Probably somewhat later is the great temple-complex of Caṇḍi Sewu, near Prāmbānān, where with a wonderful unity of conception, 250 small temples encircle the main temple in their midst. All these temples have been consecrated to Mahāyāna, which, after its introduction from Sumatra, rapidly swept away the Hīnayāna-doctrines of earlier centuries. We occasionally find the images of Avalokiteśvara, Vajrapāṇi or Mañjuśrī here and there. In Borobuḍur, however, Buddha is everywhere and scenes from the *Jātakamāla*, *Gaṇḍavyūha*, *Kāraṇḍavyūha*, etc., have been carved out with great vividness. In the Borobuḍur-Monograph, Prof. Krom¹ has argued that this Mahāyāna is based upon the Yogācārya school and already tends towards Tāntrism. Though none can vie with the grandeur of Borobuḍur, there are still humbler dilapidated ruins of the Śailendra period which, at any rate, suggest the influence of Buddhism in those regions. It is well known that the oldest remains of Prāmbānān lie more or less to the west and of this western town—half, the northern side yields Buddhistic antiquities. The other side of the Opak and connected regions are also practically Buddhistic as the archaeological remains tend to signify.² In the younger portions of the town, i.e., in the East, both sects were respectfully represented in their temples. Contemporaneous with the Lara Jonggrang-complex are the temples of Plaosan and Sajiwan. Both the last two monuments are Buddhistic, but of these two, Plaosan requires particular mention just because there is the probability that this temple has preserved the portraits of its royal founders. It is also noteworthy that two viḥāras are attached to this temple. Buddhas and Bodhisattvas are also met with in this complex.³

Buddha and Buddhism were not thus neglected though, we must admit, the highest position was already occupied by

¹ Vol. II, p. 331.

² *Geschiedenis*¹, pp. 163-164.

³ For details see, *Inleiding*², II, pp. 4-16.

Śiva and his pantheon. It is also creditable that the two sects lived side by side quite amicably, as in India. This state of things is partly due to the spirit of toleration and partly to the zealous care of old-Javanese Kings, as we come across such statements as "*Kṛta ning Chuwana paḡḡhaning catur-warṇna caturāśrama Karuhun punar jīwa sang hyang sarwva-dharmma . . .*"¹ This spirit of toleration combined with other reasons probably led to the growth of the Śiva-Buddha cult which has left an indelible impress on the inscriptions and literature of ancient Java. Be that as it may, it is really striking that whereas almost all records of ancient Java invoke deities of the Hindu and the Indonesian pantheon, very few inscriptions refer to Buddha in the interesting curse-formulas. Among these very few, some inscriptions of King Dakṣa have certainly to be considered. This review, necessarily a brief one, brings us to the period when political gravity is shifting from middle Java to east Java in the second quarter of the 10th century A.D.*

MY VISIT TO JAPAN (*Continued*)

BY DEVAPRIYA VALISINHA.

On our return from the trip round the city of Hongkong we had the first experience of a real Chinese dinner, served in the real Chinese style. Our guide led us to a big hotel, and using one of the lifts we reached the eighth floor which is also the roof of the building. We were delighted with the surroundings which almost looked like a well-laid-out park. The roof gardens in China are delightful creations of the æsthetically-minded Chinese. Every big house has some sort of

¹ *O.J.O.*, p. 129, inscr. no. LX, 15.

* Substance of a lecture delivered under the joint-auspices of the Greater India Society and National Council of Education, Bengal, on the 21st December, 1934 at the Buddhist Hall.

garden on the roof which removes the monotony of bare walls and roofs. The idea may be profitably utilised in India where the roofs are admirably suited for such gardens. The purdah ladies who are unable to enjoy the benefits of a park will find in a roof garden an inestimable boon.

To return to our dinner. As it took sometime to prepare the dishes, we sat down on a number of easy chairs and were served with Chinese tea. They placed before us plates containing pumpkin seeds and nuts in order to keep us busy till the food was cooked. Everything appeared strange and very much different from what we are used to in our countries. The tea, being served without sugar, remained untouched by some members of our party but I enjoyed it very much as I had the opportunity of taking it several times before, and knew its taste. The dinner was excellent though to the majority of us it did not make much appeal. We tried chopsticks for the first time and found it quite a difficult acrobatic feat to get the food even halfway to the mouth. We had a good deal of fun but later on in our journey some of us became experts in using them.

We returned to the steamer quite late at night and stayed on deck enjoying the feast of lights on the hillside which were being put out one by one as the night advanced. The steamer left Hongkong at noon on the 6th July and again passed through a variety of beautiful scenery on both sides of the harbour.

Unlike the other harbours the Hongkong Harbour has two entrances and we were able to proceed on towards the Far East without turning back. As we passed out of the harbour there were visible on the shore British fortifications and a few residences of officials.

From Hongkong the sea was exceptionally calm and we had the pleasantest of voyages till we reached Shanghai on the 9th July. I must not omit here to mention the happy news of the receipt of a Radio Message from Mr. Ichino Shibata, Chairman, Pan-Pacific Conference, informing me that

both my resolutions had been placed on the agenda. This is good news and I hope to see the resolutions easily accepted.

Shanghai, the greatest commercial centre of China, is situated on the Whampoo River, about eighty miles inland. We entered the river mouth in the previous evening and the muddy water showed us unmistakably that we had changed our course towards the great city. The mighty Yang-tze-Kiang joins Whampoo about 20 miles below Shanghai and the combined river presents an awe-inspiring spectacle. It is so wide, we could hardly imagine we were not on the sea except by the muddiness of the water. The confluence of the two rivers was reached at daybreak, and I kept on watching the mighty sheet of water on all sides with feelings of wonder. Yang-tze-Kiang alone is so wide, its shores were hardly visible. It is no wonder that when such mighty rivers are in flood towns and villages are swept away.

As we passed the confluence of the two rivers, we saw on either banks innumerable factories both large and small. In many respects the scenery appeared to me very much like that we pass through when coming to Calcutta by steamer. We passed many steamers leaving the City for various ports and many others lying anchored in mid-stream. What struck us very much was the large number of battleships belonging to the great powers arrayed along the banks for use in case of disorder. Shanghai is an International port and all great powers have kept in reserve many ships which in case of necessity could bombard the city or land blue-jackets, as the Japanese had done lately. Their ash and dull colours made them conspicuous in the midst of the many merchant vessels of brighter colours. At a long distance from the City we could see the sky-scrapers, especially the forty-four storied building which dominated the whole scene. No city appeared to me as grand and as full of interest as this metropolis of China which controls the major portion of the trade and finance of the great Chinese Empire.

While I was wondering whether Abbot Tai Hsu would remember to send a representative to meet me, a fine-looking young Chinese presented to me his card and introduced himself as Mr. Hon, brother of Mrs. K. B. Oak. He had been sent by Abbot Tai Hsu to meet us. There were also Mr. Weerapuli, a Sinhalese merchant, and Mr. A. Santra, a Bengalee assistant at Mr. Hon's firm and Mr. Cheng with whom I had been in correspondence. They received us very cordially and took us to Revd. Tai Hsu's temple where the great Buddhist leader was awaiting our arrival. Entering an old-style temple we passed through several courtyards before we reached Tai Hsu's reception room on the first floor. As we entered he greeted us with his usual geniality and after introductions entertained us with tea and fruits. Revd. Tai Hsu is a remarkable personality with a great following among the younger generation of Chinese Buddhists. He is actively engaged in putting new life into Chinese Buddhism and combating the Christian propaganda. His work has been instrumental in awakening the Buddhists to a sense of their duty as Buddhists. I met him for the first time in London when he came there in the course of his tour in the West. He was so much pleased with the work of the British Maha Bodhi Society that he at once joined the Society as a life member and encouraged its work by delivering a very learned address on Chinese Buddhism.

(To be continued)

HOW BUDDHISM CAN HELP THE WORLD

By P. VAJIRANANA.

(Speech delivered to a Cambridge audience on last Wesak)

The great cultural civilization of India, which was in a flourishing state long before the west had begun its development, has still not died out. In spite of the many vicissitudes of her fortune she has the reputation, the world over, for her fabulous wealth, her gorgeous palaces and marvellous luxuries. The true reputation of that mighty land of India is not, however, her worldly glory, but the profundity of her religious and spiritual culture which is the unshakable foundation of the true civilization of man who is sooner or later destined to self-perfection. India has been the cradle of many saints and teachers, who have made the most lasting contributions to man's culture and well-being.

To-day we are assembled here to celebrate Wesak, to pay our homage to a unique person, one of the greatest that India has produced in the history of human civilization, the noblest prince of India, the Buddha, Gautama, who expounded the doctrine of self-enlightenment known as Buddhism.

Wesak is the anniversary of the thrice sacred religious festival which more than five hundred millions of Buddhists in the world annually celebrate. The distinctive characteristic of this festival is, in the first place, the keeping of the moral rules—avoidance of all violence ; no intoxicant of any kind is used nor is there any kind of enjoyment at the expense of others. People of sober mind with hearts overflowing with compassion observing the resolutions of virtuous life, exercising charity and benevolence, feeding the poor, working for animal welfare, celebrate this day in commemoration of the birth, enlightenment and the entering into final Nibbana of the Buddha, the lord of boundless love, who

through unnumbered lives and worlds performed acts of untiring kindness for the benefit of all beings, attained the consummation of perfection in the state of Buddha—knowledge through the path of righteousness, and showed the same path to others for their deliverance.

To realise its significance for ourselves from renewed recognition of the Buddha's splendid service to mankind and his supreme personality in the history of religion, we are able to gather here to-day through the kind help of his countrymen, the Maharaja Kumar and the Princess of Dharampur State with the co-operation of this broad-minded University town of Cambridge.

The Buddha is honoured, not only by his own followers, but by all good men everywhere in the world. The Buddha has offered a profound system of philosophy as India's contribution to the world's spiritual commonwealth. India has produced many great men who have done splendid service in the cause of the world's civilization and culture throughout the ages.

But the Buddha has given a unique doctrine to the world which makes no discrimination of colour, creed or sex. The teaching of the Buddha is wider than all human barriers and religious labels. The following lines convey the liberal and self-responsible nature of his teachings. "Refrain from doing evil, achieve inward purity of mind (through meritorious deeds, words and thoughts) ; purify your own heart ; this is the counsel of all Buddhas." Such a teaching attaches no importance to a particular label for religion.

The real value of the Buddha's teaching lies in its message, a message of vital interest to every man and every woman, of every country and of every time. Everywhere the Buddha's teaching emphasises the supreme importance of the worthy life, not so much the short duration of the body and mind upon this earth, as the whole life in the worlds hereafter. It is the glory of Buddhist thought to hold a cosmic view of

life and not to limit that mighty drama to one small world of short duration.

The Buddha taught that what man needs for his happiness is not a religion or a mass of theories, but Knowledge, the knowledge of Dhammata, the cosmic nature of the universe, its complete subjugation to the law of cause and effect. Until this principle is fully understood, life is only an imperfect manifestation of its own nature. The Buddha realises life as a process of continual becoming, a becoming high or low, as it is directed within the limitation of cosmic law ; and therefore, he recognises nothing in the form of a static, unchanging, permanent entity, but only a complexity of living, ever pulsating forces running through all, from minute species to divine, from divine to minute species, driven by a power of action and reaction,—Kamma—, in other words, the law of causality which acknowledges no first cause as the agency.

This unsubstantial, ever-moving combination of life involves misery, such as birth, old age, disease and death amidst hunger, thirst and fear. The attachment to life,—not to its perfection,—is attachment to misery, says Buddhism. This truth is hard to realise for one who worships his own personality under the wrong impression of its reality and eternity. The pursuit of right knowledge, therefore, is of paramount importance in Buddhism.

In the spiritual development of the Prince Siddhartha, the son of the Sakya King Suddhodana, India had given to the world a new explanation of the Universe, a new vision of eternal happiness, the achievement of perfection in Buddha knowledge, the winning of the human goal, the permanent state beyond impermanency, the attainment of Nibbana, beyond all the worlds of change, the final deliverance from the misery of existence.

This knowledge, this achievement of the Buddha is possible for anyone if he only follows the path of right views, right intention, right speech, right action, right livelihood, right effort, right mindfulness and right concentration, which are the

constituent principles of the three-fold training in morality, in mental purity and in knowledge.

This method is unique being the Buddha's own discovery and it is universal and incontrovertible, for it is the result of long practice and experiment made by the Buddha during immensities of time. This is the only path to happiness for all people, in all times. People may call it by any name or title they choose, but everyone consciously or unconsciously must tread this path to reach happiness inasmuch as wrong thoughts, wrong words, wrong deeds, wrong living, wrong effort, wrong mindfulness and wrong meditation never led man to the city of Blessings.

This message, proclaimed by the Buddha twenty-five centuries ago, has been accepted by succeeding ages ever since that time because it has a meaning for every man and woman of every country and every nation. To-day a third of the world's population has accepted it and a drop of blood has never been shed for its propagation.

Buddhism, on the whole, has a message for the entire world ; especially has it a message for the western world, just as it had for the India of the sixth century, B.C. It is pre-eminently suited to the present situation in Europe and to be a branch of knowledge or a faculty of university education, the purpose of which is to cultivate human personality. The teaching of the Buddha is especially fitted for the more enlightened people, and the sincere study of it will bring a new emphasis, a new valuation to the life of the west. The western civilization, built during the last twenty centuries, is a very wonderful human achievement. But it, I am afraid to say, is a ruthless competition rather than a civilization. The equipments of sense gratification show the aggrandisement of human nature, but the extreme is dangerous. Modern civilization is still not powerful enough to stop killing and abolish war. Killing in any circumstances is an act of brutality. What is the difference between civilization and barbarism if the intellectual man, the strong man, directs his energies towards

the wholesale destruction of his weaker brethren? The meaning of civilization is to overcome the lower impulse—that is why Buddha taught :

Kill not, destroy not conscious life ; Steal not, nor take nor crave others' property ; commit not adultery nor enjoy unlawful sense-pleasures ; tell no lies, deceive not another nor mislead a fellow man, destroy not friendship nor bring harm to others through evil words ; drink no intoxicating drink nor liquors that lead a man to sin, and create torpor and physical and mental disease.

The law of Moses also said, "Thou shalt not kill" and five centuries after the Buddha, the same teaching was emphasized by the founder of Christianity. I do not think according to Christianity one can kill even an animal. If man cannot follow these principles of ordinary civilization 'not to kill', etc., how can he gain a higher quality for his divine happiness?

People to-day discuss world peace. There is no use in so much talk, something must be done. War is threatening ; nations are becoming more and more armed. Statesmen are doing their utmost to establish peace in the world, but it cannot be done without religion. If people only study to love one another and not to hate and remove the blood-thirsty tendency from their hearts, war will be abolished in no time. If man has no respect for the life of animals, how can he refrain himself from committing a murder if the occasion should arise?

Buddha contributed the two fundamental principles to the true civilization of man, namely, moral responsibility and mental purity ; in other words, the equal development of heart as well as of intellect. Mere intellectual civilization without a rational religious training, cannot cope with the misery which prevails in life and it does more harm than good.

This is how the Buddha trains the hearts of his disciples.

This is what should be done by him
who is wise in seeking the good,
and has reached the state of peace.

Let him be diligent, upright and true,
meek, gentle, not proud,
contented and cheerful,
not overwhelmed by the cares of
the world,
not burdened with riches, with
senses at rest,
wise, not haughty, not greedy for
family gifts.

Let him do naught that is mean,
for which those who are wise might
reprove him.

Let all beings be happy !
Let them be delighted and safe !

All things that live, whether weak
or strong,
high, middle or low, small or great,
seen or unseen, near or afar,
born or about to be born,—
Let all beings be happy !

Let none deceive any other nor
despise any being at all
let him neither through anger nor
hatred wish harm to another.

As a mother, at risk of her life,
watches over her only child,
let him cherish an unbounded mind
for all living things ;
let him have love for all the world,

an unbounded mind above, below,
and around—

Boundless, benevolent kindness !

Standing, walking, sitting or lying,
so long as he be awake,
let him cherish the thought,
that this way of life is the best
in the world.

(Mettasutta of the Sutta Nipāta 1.8.).

According to this training there cannot be war, even hatred between two people, and this training promotes real peace and happiness in the world.

So we pay our veneration and homage to that loving Master in commemoration of his universal kindness and his teaching of the path to eternal happiness of Nibbana, which has benefited the world since the last twenty-five centuries.

Happiness to all beings.

THE ROERICH PACT AND BANNER OF PEACE*

(Its Aims and History to date.)

BY V. A. SHIBAYEV.

The 17th of November—the anniversary of the Roerich Peace Banner Day—was celebrated with great solemnity and enthusiasm in New York, Paris, and other centres of the world, where this epoch-making cultural treaty has lately made such progress towards recognition and adoption by various nations. The Banner of Peace, as is now well known, is the symbol of the Roerich Pact, under which the agreeing countries pledge themselves to guard, esteem and sponsor all those immeasurable and irreplaceable treasures of the achievement of the human spirit, which otherwise, as has unfortunately been proved only too often, are neglected and destroyed, either by vandalism, lack of care and understanding, both in times of war and so-called peace. This great humanitarian idea thus provides in the field of mankind's cultural achievements the same guardianship as the Red Cross provides in pity for the physical sufferings of man. As Articles I and II of the Pact state: "Educational, artistic and scientific institutions, artistic and scientific missions, the personnel, the property and collections of such institutions and missions shall be deemed neutral and as such shall be protected and respected by belligerents. Protection and respect shall be due to the aforesaid institutions and missions in all places, subject to the sovereignty of the High Contracting Parties, without any discrimination as to the State allegiance of any particular institution or mission. The Institutions, Collections and

* The author of this article is a Member of the Organizing Committee of the "Third Convention of the Roerich Pact and Banner of Peace," held at Washington, U. S. A.

Missions thus registered may display a distinctive flag, which will entitle them to special protection and respect on the part of the belligerents, of Governments and peoples of all the High Contracting Parties".

Prof. Nicholas de Roerich—whom the Honourable George Gordon Battle named "undoubtedly one of the greatest cultural leaders of all times"—in a recent address at the opening of the new "Banner of Peace Committee" beautifully expressed the ideals of the Pact in the following words :

"The world is striving towards Peace in many ways and every one realizes in his heart that this constructive work is a true prophecy of the New Era. Of course arguments about the advisability of replacing the guns of two battleships by one ship of a newer type,—do not contribute harmonically to constructive ideas for peace. But let us hope that even these discussions are preliminary steps towards the same great concept of Peace, which will take place, thanks to a taming of the belligerent instincts of nations, by great brilliant creations of the Spirit. But the fact remains in the meantime, that shells of these guns can destroy the greatest treasures of art and science as thoroughly as those of an entire fleet We deplore the loss of the libraries of Louvain and Oviedo and the irreplaceable beauty of the Cathedral of Rheims, we remember the beautiful treasures of private collections, which were lost during world calamities. But we do not want to inscribe on these deeds any words of hatred ; let us simply hope !" Nevertheless errors of one form or another may occur again and thus other valuable achievements of humanity remain in constant danger of being destroyed. Against such ignorant errors we must immediately take precautions and definite measures. Hence first of all let us sacredly protect the creative treasures of humanity. First of all let us agree to that, which is the most simple—so that, as with the Red Cross, the Banner may significantly summon the conscience of men to the protection of that, which in essence, belongs not

to one nation alone, but to the entire world, and constitutes the real pride of the human race."

The design of the Banner of Peace shows three spheres surrounded by a circle, in magenta colour on a white background. Of the many national and individual interpretations of this symbol, which is so beautiful in its simplicity, the most usual are perhaps those of : Religion, Art and Science as aspects of Culture—the surrounding circle ; or those of : Past Present and Future achievements of humanity guarded within the circle of Eternity. "Both these interpretations", says Prof. de Roerich, the creator of the Pact and Banner—"are just as good, for they represent a synthesis of life and that is my ruling precept". A brief outline of the history of the Roerich Pact and Banner of Peace gives the following important milestones :

Conceived, and proposed by Professor Nicholas de Roerich as early as in 1904 to the Society of Architects and in 1914 during the war to H. M. the Tzar Nicholas and the Grand Duke Nicholas (when in both cases it was received with the highest interest but delayed owing to wars), the project was formally promulgated in New York in 1929 according to the codes of International Laws, the text of the Pact having been drafted by Dr. Georges Chklaver, Doctor of International Law and Political Sciences of Paris University. In the same year a Committee of the Banner of Peace was founded in New York and the principles were published through the press. The following year similar Committees were founded in Paris and Bruges, in the latter under the title "Union Internationale pour le Pacts Roerich". In the autumn of 1931 the Union convened the First International Conference, which proved the great interest of many Governments and in the next year another enthusiastic World Conference took place in the same city. Thousands of approving opinions came from religious, educational, artistic, scientific and other cultural bodies and personages from all over the world and it is only right and fair to state that none of the greatest men

of our times omitted to take part in voicing their approval. To quote the Italian Ambassador at Washington, Signor A. Rosso: "I feel no one can be against such a great idea. Whoever would go against the Røerich Pact, will have the sanctuary of public opinion to deal with". It is also of interest that the greatest military authorities (like the late Marshall Lyautey, Admiral Taussig, General Gouraud, etc.) were in complete favour of the Pact. The first volume of collected statements and letters was published in New York and Paris under the title "The Røerich Pact and Banner of Peace". In the same year in Bruges the "Foundation Røerich pro Pace, Arte, Scientiæ et Labore" was inaugurated after the Session of the Second International Conference in that City. The following year—1933—saw the Third Convention of the Røerich Pact and Banner of Peace, held on Nov. 17th and 18th in Washington at the Mayflower, where 36 nations sent their representatives, and this Convention unanimously passed the resolution to "recommend the adoption of this humanitarian measure to the Governments of all Nations" for "adoption or adhesion by unilateral action, through proclamation of the executive, by bilateral action through international agreements and by multilateral action through declaration of international conferences". Hardly a month later, the Seventh Conference of the Pan-American Union at Montevideo passed the resolution unanimously to accept the above and to urge their participants—the 21 governments of the North, Central and South Americans,—to sign the Pact and thus to apply the great principles in life. The Washington Convention of the Røerich Pact and Banner of Peace also elected a "Permanent Committee for the Advancement of the Adoption of the Røerich Pact and Banner of Peace", located at 310 Riverside Drive, New York, with Prof. and Mme de Røerich as Honorary Presidents; the Honorable Henry A. Wallace, U. S. Secretary of Agriculture, as Honorary Chairman; Mr. Louis L. Horch, President of Røerich Museum, as its Chairman; Miss F. R. Grant Vice-Chairman and

Prof. Ralph V. D. Magoffin of the New York University as its Secretary-General. This body negotiates with all governments, organizations and individuals, interested in the promotion and adoption of the Pact and receives their expressions of formal adhesion. The Proceedings of the Washington Convention have just been published in New York in book-form.

The Paris Committee of the Pact is under the presidency of Baron M. A. de Taube, Member of the International Court at the Hague, and Dr. Georges Chklaver, Doctor of International Law, is Secretary-General. The Union Internationale pour le Pacte Roerich in Bruges has M. Emille Tulpinck, Vice-Consul of Greece, as its President and Prof. M. Adatci, former President of the International Court at the Hague, as its Protector.

The current year—1934—saw the establishment of a "Roerich Pact and Banner of Peace Committee" in the Far East in Harbin, Manchukuo, with Archbishop Nestor as Honorary President, N. L. Gondatti—President and Prof. G. K. Hinz as Vice-President. A similar Committee was also inaugurated in Bruzelles with Mr. E. de Munch as President and Mr. Hendrick, barrister, as Secretary-General and under participation of Count C. de Wiart, minister; the Governors of Luxembourg and Western Flanders and a member of the Chamber of Deputies and a number of the Court of Cassation, on the Committee.

At the same time the following countries, which are members of the Pan-American Union have either formally signified their adhesion or have appointed plenipotentiary delegates to do so, at the next Pan-American Conference to be held on Pan-America-Day, April 14th, 1935: Panama (which thus was the first country officially to notify its readiness to ratify the Roerich Pact), Honduras, The United States, Ecuador, Uruguay, Guatamala and Brazil. Further, Chile and China have expressed their readiness to ratify the Pact shortly and many countries of Europe have informed the Board of the Permanent Committee that their respective

Governments have the Pact under consideration. In Japan the Banner of Peace was actually hoisted over the Ministry of Education on November 17th, 1933—the day of the Washington Convention and many educational and other cultural organizations have already unfurled the Banner.

As regards the United States, President F. D. Roosevelt has on August 11th officially empowered Secretary Henry A. Wallace as plenipotentiary to sign the Inter-American Treaty on the Roerich Pact. The Honourable Henry A. Wallace has recently given out the following statement to the Press, which after a review of the history of the Pact, concludes :

"I regard the Roerich Pact as an inevitable step in international relations. At no time has such an ideal been more needed. While the individual nations are working out their separate economic and national problems, it is also necessary that they recognize their responsibility as part of the community of nations. I am not one to urge visionary substitutes in the place of effective action in a world of hard economic facts, yet I do say that it is high time for the idealists who make the reality of tomorrow, to rally round such a symbol of international cultural unity. It is time that we appeal to that appreciation of beauty, science and education which runs across all national boundaries to strengthen all that we hold dear in our particular governments and customs. It is for this reason that I regard the ratification of the Roerich Pact as so significant a step. Its acceptance signifies the approach of a time when those who truly love their own nation will appreciate in addition the unique contribution of other nations and also do reverence to that common spiritual enterprise which draws together in one fellowship all artists, scientists, educators, and the truly religious of whatever faith. I feel that this age owes a great debt to Nicholas Roerich for the creation of this ideal—for such ideals alone afford reality to our efforts for creating material wealth and working out an improved social machinery for its distribution. While we work out these myriad individual problems we must have a unifying

principle to which all our hearts can give supreme allegiance. In this we can work with faith and anticipation towards those spiritual and cultural realities of which the Roerich Pact is the symbol."

It is indeed a great asset to know that in our present material and critical times there are not only thousands of individuals but also leading statesmen, who see and urge the fact of paramount importance—that the future of humanity is shaped by actual spiritual strivings and cultural achievements and that the present age owes everything positive that it has, to true Culture and that thus the safeguarding of these pan-human achievements is so imperative.

Here in India one finds also a wide appreciation of the ideal for which the Roerich pact stands. It would be impossible to quote all these signs of cultural understanding in so short a review as the present one. But besides the adherence to the Pact as expressed by Sir Rabindranath Tagore, Sir Jagadis C. Bose, Sir S. Radhakrishnan, Sir C. V. Raman, Dr. James H. Cousins, Dr. Kalidas Nag, Prof. Suniti Kumar Chatterji, the late Prof. S. R. Kashyap, S. V. Ramasamy Mudeliar, Messrs. O. C. Gangoly, Asit Kumar Haldar, N. C. Mehta, the late Ven. Sri Devamitta Dharmapala, etc. and institutions like the Adhra Historical Research Institute, the Allahabad Municipal Museum, the Bharat Kala Bhawan in Benares, the Maha Bodhi Society, the Women's Indian Association, the Y. M. B. A. of Ceylon, the Madanapalle College, the Travancore Cultural Association, etc. etc. and almost all the organs of the Press,—the following two short quotations are expressive of the general enthusiastic attitude towards the Pact:

Mr. Gurdial Mallik of the League of Nations' Union writes in the Sind Observer on Banner of Peace Day, after a short description of the aims: "In the realization of this great and glorious ideal it is necessary to have the co-operation of the intelligentsia of the world to organize a strong public opinion in favour of the preservation of the artistic and cultural

treasures of every country, so that mankind may have a continuous record of its achievements To this end it is desirable that the governments of the world would all ratify the Røerich Pact guaranteeing this preservation and treating these treasures as the heritage not only of any particular nation, but of the whole of humanity and as such to be immune from the ravages of war and destruction”.

Another distinguished writer, Swami Jagadiswarananda, states in a Message to the Banner of Peace Convention ; “Professor Røerich, the founder and leader of this unique humanitarian movement, is himself the personification of Universal Art and Universal Culture. He has truly been called by Dr. James H. Cousins as “Himalayan in Soul”, for he is really the Prophet of the New Humanity and the messenger of a New Cultural World Let us all pray for the long life and sound health of Professor Røerich, our Leader, who has opened a significant Chapter in human history by inaugurating this movement and the Pact. Let the present Convention of Art and Culture prove to warring nations of the world by waving the Røerich Banner of Peace, that Art and Culture are the Divine property, the Universal Treasures of all mankind and write on the portal of every institution of the world :—“Help and not fight, assimilate and not destroy, promote Harmony and Peace and not dissension !”.

ON IGNORANCE DEPEND ACTIVITIES

BY BHIKKHU SUMEDHA.

A car without lights which runs along a dangerous road in a dark night may easily come to a mishap. Similarly want of knowledge or ignorance guides life's hazardous voyage in this vast and horrid ocean of suffering. If a child of one or two years of age is kept near a fire-place, he may put his hand into the fire, because he does not understand that fire burns. He has no knowledge of pain nor of the cause of pain. It is impossible for him to realise the cessation of pain. People often fall into misery by the loss of wealth and by the failure of business. It is mainly due to ignorance. Railway accidents are from time to time reduced by modern contrivances which entirely depend upon the knowledge of the true nature and the cause of accidents. Aerial navigation has advanced a step forward after the discovery of the dangers of combustible gases such as hydrogen and the use of helium. As long as we are ignorant of sorrow, (birth, disease, old age, death &c.) of the cause of sorrow, (desire for sensual pleasures, desire for existence, and the desire for non-existence) of the freedom from suffering, (Nibbana) and of the path leading to the freedom from suffering, (Right comprehension, Right thought, Right speech, Right action, Right livelihood, Right energy, Right mindfulness, and Right concentration) so long all our activities will be ill-framed and incorrectly planned. Some foolish children will form a wrong idea of steamers, seen at a distance in the ocean. If a person who does not know how to draw is asked to draw a flower he will draw an incorrect figure and think that he has done it correctly. A man is only the co-ordinative combination of such activities and matter. All voluntary activities are based on mind. Mental, vocal and bodily activities are sometimes

good or bad and sometimes indifferent (neither good nor bad). Good activities bring happiness and bad activities suffering. These are powerful forces which change the conditions of both body and mind. All forces, whether mental or physical, exist in pairs. If we send a force which creates happiness a similar force will come to us sooner or later and complete the equation. If we send a force which produces unhappiness, misery and sadness in the hearts of a lower or higher being, we become subject to misfortune and thus the equilibrium of forces is brought about. Killing, stealing, committing adultery, using intoxicants, bribery, harsh words, falsehood, tale-bearing, extolling one's self, or engaging in vain conversation, wrong views, hatred, and craving for another's property, are harmful either to the doer or to another, or to both.

"The foolish, the unwise behave to themselves as enemies.
Bitter is the fruit they reap of their evil doing."

—*Dhammapada*.

BOOK-REVIEW

KABIR AND THE BHAGTI MOVEMENT—By Dr. Mohan Lal Singh, M.A., D.Litt., pp. 93.

Kabir and the Bhagti movement is a small book of double crown size by Dr. Mohan Lal Singh, M.A., Ph.D., D.Litt. which within the brief compass of 93 pages has compressed a world of controversial matter, showing a great power of discrimination on the part of the author in solving the knotty and complicated questions about the life of the great saint.

The old biographies of Indian saints often puzzle our wits by introducing a forest of legends and age-long conventions, some of which atrociously tax the rational mind. Our author has shown that Kabir was claimed both by the Hindus

and Mohamedans as their own. The conclusive proof, however, lies in the statement of Ravidas, a contemporary saint of the same order, who declares that Kabir was born in a family which revered Shaiks and Pirs and performed Id and Bukrîd by slaughtering cows and that Kabir was a Jolah by caste. He heard a voice from the sky which urged him to become a Vaisnab Sannyasi; he replied, how could he be allowed to sing the name and glory of Hari belonging as he did to a Mohamedan family in one of its lowest grades? Some of his later biographers would still make him a Hindu by birth. Instances of this kind are common in Bengal too. Javan Hari Das was a Mohamedan by birth. One of the earliest authoritative biographies of Chaitanya—the Chaitanya Bhagbat by Vrindaban Das—states in an unequivocal language that he was born of Mohamedan parents. But Haridas had many Brahmin disciples and he was so much respected that Chaitanya made good Brahmins drink the water touched by the feet of this Mohamedan Vaisnab. The orthodox Vaisnab community coined a fable to prove that Haridas, though in his extremely destitute condition as a child was brought up by a Mohamedan, was in reality born of good Brahmin parents. Jayananda, another biographer of lesser note goes so far as to name the Brahmin parents and refer to the locality where they lived. This account no doubt proved more palatable to Hindus and obtained an easy credence amongst the lay Vaisnabs. Similarly later Kavir panthis declare that Kabir's parents (Hindu) were Mukta and Murat and that the saint in his childhood was brought up in the house of Niru, a Moslem weaver. Later biographers of Kabir made an attempt to associate him with Ramananda in order to raise Kabir, born so low, in the estimation of the people. But Dr. Singh has conclusively proved that Kabir was only a lad of 12, when Ramananda died, so that the latter could not possibly be his Guru. Besides, Kabir never alluded to Ramananda as his Guru—and on the contrary wrote such things as would show him getting his inspiration direct from God. "Kabir is the

child of Allah, and Ram ; Hari is my Guru and my Pir". In another passage he says, "I have worshipped that Guru whose name is Bibek" (Adi Granth, p. 733). Chaitanya also repeatedly said that "Belief in God should come from God himself" and did not anywhere stress *Guru-bād*, but his followers in a subsequent period did so with vehemence. To the fact that the popular mind always delighted in establishing a connection between an earlier saint or apostle and a later one, however distant their time, as shewn in the convention that Ramananda was Kabir's Guru ; a parallel will be found in the popular belief in Bengal that Gorokshnath held a controversial discussion with Sankara who lived in a far remote time. Attempts to trace the legendary connection of an apostle of a particular religious order with a holy man or a devine being in a previous birth is a also a common feature in the annals of Indian religions. Kabir, as Dr. Singh tells us, was a "Brahmachari" in a previous birth according to some popular accounts. In the same manner Ravidias, a cobbler, is credited with a previous Brahminic origin and Guru Nanak is said to have been Raja Janak in a previous birth. Thus also Ranjha, the great lover of Punjab literature, is said to have been the God Indra in one of his previous incarnations. Such stories of previous births of great men have been a distinguishing feature of Indian religious cults ever since the days of the Jatak stories. In Bengal we have legions of such fiction in Vaisnab literature, mostly to be found in the works called the Gour Ganaddes. In the long list of incarnations, not only the Vaisnava apostles but their followers are shown to be incarnations of ancient mythological heroes.

It is interesting to note that Kabir was a great admirer of our poet Jayadev whom he mentions more than once as one endowed with true spiritual insight—the vision beautiful. We have no space for a more elaborate review, though the book in spite of its small size fully deserves it. We admire the capacity for research work, shown by the learned author. He has successfully brought out many historical truths from

the tangle of fiction and wild legends which enshrouded the life of the great apostle of Vaisnava faith and has treated his subject in a truly scientific spirit.

DINESH CHANDRA SEN.

NOTES AND NEWS

H. H. THE MAHARAJA OF BHUTAN VISITS MULAGANDHAKUTI VIHARA.

His Highness the Maharaja of Bhutan, accompanied by Her Highness, and the Rajkumar, Raja Dorji, and *suite* arrived at Sarnath on the 7th January. Their Highnesses and party were given an enthusiastic welcome by the Bhikkhus, the General Secretary and other inmates of the Buddhist establishment. The party was accommodated in the cottages picturesquely situated in the mangoe grove, and tents specially supplied by the Collector of Benares. His Highness stopped for two days at the sacred place spending most of his time in religious devotions. Everyone was struck by His Highness's religious zeal. The party were shown round the Mulagandhakuti Vihara and other buildings of the Society, Buddhist remains, the archaeological museum, Burmese Rest House and other places of interest. His Highness was highly pleased to see the good work accomplished by the Society, and on his expressing a wish to pay his respects to the remains of the late Ven. Dharmapala he was led to the room where he used to stay. His Highness was much moved to see the unostentatious room of the great leader of the Buddhist renaissance movement. On his request some ashes from the funeral pyre were given to His Highness, which he intends to preserve in Bhutan.

Both evenings His Highness illuminated the whole place with ghee lamps which turned the sacred place into a blaze

of light. A special service in honour of the Royal party was held in the Vihara by the Bhikkhus headed by Revd. K. Sirinivasa Thera. On behalf of the bhikkhus and the Society Revd. Ananda Kausalyayana expressed delight at His Highness's visit and wished every health and prosperity to him, his family and the people of Bhutan.

The General Secretary gave a tea party in honour of the distinguished visitors, at which there were present among others Mr. K. Nosu, the Japanese artist engaged in doing the frescoe work in the Vihara. Before departure His Highness gave a donation of Rs. 800/- and Raja Dorji Rs. 200/- which, as already announced, proved very helpful in clearing off our debts for the publication of "Majjhima Nikāya". We are also pleased to announce that His Highness accepted a Patronship of the International Buddhist University Association.

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A PLEASANT FUNCTION AT SARNATH.

It does not fall to the lot of many Indian village children to get prizes or take part in sports and win applause from distinguished persons. This, however, was the case with the children of the Sarnath Maha Bodhi Free School. In order to bring some sunshine into the faces of our village boys whose life is nothing but drudgery, the Maha Bodhi Society arranged a sports meet on the 6th February last, in which about 40 children took part. There was great enthusiasm on the occasion.

The Prize distribution took place in the Vihara Hall on the 7th. The children had the honour of receiving the prizes from the hands of such a distinguished person as His Excellency General Kaiser Shumshere Jung Bahadur who luckily happened to visit Sarnath on the same day.

On his arrival he was received by the General Secretary and the school children who recited Jayamangala gatha. The proceedings commenced with Bhikkhus reciting benedictions in

Pali. Welcome speeches were made by Revd. Ananda Kausalyayana and Mr. Devapriya Valisinha, General Secretary, Maha Bodhi Society. The latter thanked His Excellency for accepting his invitation to distribute the prizes at such short notice and for his sympathetic interest in the activities of the Society.

His Excellency in distributing the prizes expressed his regret at the demise of the late Ven. Dharmapala who, as he recalled, had received the speaker two years ago with so much kindness. He also expressed his admiration for the beautiful frescoes which the Japanese artist was executing. Dealing with Lumbini he described enthusiastically the restoration work carried on by him at the site at the gracious suggestion of His Highness the Maharaja of Nepal. In passing he also referred to his success in discovering and proving beyond doubt the exact site of Devadaha.

In conclusion His Excellency announced a donation of Rs. 50/- for a feast to the children.

The General Secretary thanked His Excellency for his acceptance of his invitation to distribute the prizes and for his gracious donation which the children would remember with gratitude.

* * * * *

OPENING OF THE NIPPONZAN SADDHARMA VIHARA.

We are glad to announce that the opening of the above Vihara will take place on the 15th, 16th and 17th of this month. This will be another historic event and we have to congratulate Ven. Gyoso Fuji and his devoted band of disciples, especially Rev. Maruyama, on their perseverance in getting the work completed in such a short time. As the pioneers of the Buddhist movement in Modern India we have often appealed to Japan and other Buddhist countries to take part in the revival of Buddhism in this country. Our founder often expressed disappointment at the indifference of the Buddhist

countries but in the completion of this Vihara we can see the first signs of the fruition of his pioneer work.

In the actual financing of the construction it is the never failing generosity of Seth Jugol Kishore Birlaji which has again enabled the Japanese Bhikkhus to bring the work to a successful conclusion. Buddhists cannot be too thankful to Seth Jugol Kishore Birlaji for his services to the cause of Arya Dharma.

The Japanese images which had found a resting place so long in the Sri Dharmarajika Vihara, will be taken in procession on the 15th and installed in the new Vihara.

Maha Bodhi Society is giving its fullest co-operation in the celebrations and we hope the function will be a grand success.

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MALARIA EPIDEMIC IN CEYLON.

The Press reports state that the total mortality caused by the epidemic in Ceylon would amount to thirty thousand. The deaths have all occurred in the course of the last three months during which the pestilence has raged. It would have been intelligible to us if the swiftness of the calamity had baffled all effort to put a stop to its destructiveness. But the disease went on taking toll of human life for the whole period of three months. Our surprise is that a civilized Government could do so little to carry into effect its remedial measures. It allowed time for the epidemic to spread from one district to another without adopting those preventive measures which could have easily reduced the sufferings of the people by more than half. Responsible men entrusted with the care of the government should have more thought for the welfare of the people than Ceylon has demonstrated to us. The recent experience in Ceylon should be a sufficient warning to the Government there that ampler provision for medical work should be made in the budget. Ceylon should have a good medical college of her own where students could be trained

as efficient doctors. The present arrangements are inadequate and should be supplemented by a wider accommodation in the hospitals and the organisation of an institution for advanced study of the medical science.

The Maha Bodhi Society has raised a little less than rupees nine hundred for relief work in Ceylon. It has also collected a considerable amount of quinine and patent medicine for the same purpose. Our Relief Committee is still operating but the response to our appeal has fallen far below expectation. Help is still needed by the sufferers and donations etc. in aid of relief work will be gratefully acknowledged by the Treasurer, Mr. Devapriya Valisinha, 4A, College Square, Calcutta, to whom they may be sent.

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BHIKKHU ANANDA KAUSALYAYANA.

Bhikkhu Ananda Kausalyayana who returned from his tour in Penang, Siam etc. is at present staying at Mulagandhakuti Vihara, Sarnath. He will continue to do so for some time more. He has requested us to announce the news to his friends through the pages of *The Mahabodhi*.

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LECTURES BY SRI RAHULA SANKIRTYAYANA.

Bhikkhu Rahula Sankrityayana spent a few days at the Mahabodhi Society, 4A, College Square, Calcutta, towards the end of last January and gave two lectures at the Society's Hall on "My Impressions in Tibet" and "Does India need Buddhism?".

Sri Rahula described the University life in Tibet. Students numbering five or six thousand study at some of the Universities for many years. Some spend their lives there. About sixteen students are annually admitted to Doctorate—an honour

to which one can scarcely aspire before attaining the fortieth year. The students specialize in Logic and Philosophy. One of the teachers to whom Sri Rahula communicated the news that Logic is also taught outside Tibet affected surprise and then observed that it must be something elementary. He could not believe that the truth was more than this. Students are assigned quarters according to the countries from which they come. They are supported by endowments. Sri Rahula described how the old manuscripts in Tibet were being destroyed. Leaves were torn out of them and given to pilgrims as sacred tokens which they could take away with them and preserve. Some manuscripts were hidden under stupas. Time might come when they could be recovered but these torn leaves could never again be collected. Sri Rahula had himself brought manuscripts from Tibet, and appreciated their great value. The Tibetans tend the sheep and occasionally deal in commodities like salt. They have the strangest notions about the world outside and are without any idea about the mechanical side of modern civilisation. It is almost impossible even to make them understand what, for example, the Railway is like. They do not bathe. In a cold climate dirtiness has the advantage of not being nauseating. The Tibetan changes his habit as he comes down to the plains and is prepared to take daily ablutions which he justifies by a witty observation made by some Tibetan writer regarding the spiritual inferiority of the plains as compared to the essential purity and grandeur of his Himalayan home.

Sri Rahula referred to some of the social customs among the Tibetans. They have polyandry among them. This has the redeeming virtue of keeping all the brothers on friendly terms who, elsewhere fight and quarrel on account of their wives. Polyandry in Tibet is an economic necessity. The country is too poor to maintain a large population. The system of polyandry has always kept the population more or less the same numerically. The speaker mentioned the Tibetan's peaceful nature and his fear of ghosts.

"Does India Need Buddhism?" was the subject of the next lecture by Sri Rahula. The learned speaker reviewed the artistic treasures which Buddhism had called into existence and mentioned the honour in which India is held by Japan and other countries as being the birth place of the Buddha. Buddhism, the speaker said, would raise the level of Indian life by eliminating from it caste and other forms of social tyranny.

MAHA-BODHI CEYLON MALARIA RELIEF FUND

DONATION RECEIVED.

Previously acknowledged Rs. 763-2-6 ; Dr. J. Ganguly, Calcutta, Rs. 2 ; B. Jai Narayan, Unao, Rs. 10 ; Minoo. S. Todywalla, Bombay, Rs. 21 ; Messrs. Kinkar & Co., Calcutta, Rs. 20 ; Veljee Lakhanshi Nappoo, Bombay, Rs. 25 ; Wassiamal P., Karachi, Rs. 10 ; D. D. Arora, Cawnpore, Rs. 5 ; Mrs. S. P. Kee, Calcutta, Rs. 3 ; Mr. Dasarathi Dutta, Chandernagore, Rs. 2 ; Mr. S. Haldar, Ranchi, Rs. 2 ; Tara-sankar Dutta, Calcutta, Re. 1 ; Raja Kshitindra Deb Rai Mahasai, Re. 1 ; B. Chandra, Kohat, Rs. 5 ; Miss Urmilla Sankar, Delhi, Rs. 4 ; Surja Narain Agarwal, Rs. 5 ; Collected by Revd. M. Sangharatana of Buddha Gaya, Rs. 5 ; Babu Aditya Narayan, Ranchi, Rs. 5 ; Sj. Raj Kumarlal Mokhtar, Ranchi, Rs. 5. Grand Total Rs. 894-2-6. Gifts in kind :— Kalpataru Ayurvedic Works, Calcutta, 24 bottles Amritarista, Marwari Relief Society, 9000 quinine pills. C. H. L. Batliwala & Sons, Bombay, 12 bottles mixture. Germoline Ltd., 1 gross Germoline. Messrs. N. Powell & Co., Bombay, 2 lbs. quinine. Asiatic Trading Agency, Bombay, 12 dozens of Kesarhal's Ague Mixture. Mr. Nalini Mohan Acharya, 3 phials of Acaryabatika and Mr. R. K. Mitra, 2500 tablets "Malo Mar."

CEYLON MALARIA RELIEF FUND ACCOUNT

(Details of Collection at Sarnath announced in the
previous issue).

List of donors :—Anonymous, Rs. 5 ; E. T. Burns, Re. 1 ; Vasudeva Rai, Re. 1 ; Nasimuddin, As. 1/6 ; Zimpen, Bhutan, Re. 1 ; Tashigongpa, Bhutan, Re. 1 ; Dhagye, Bhutan, Re. 1 ; Pintso, Bhutan As. 4 ; Nagphey, Bhutan, As. 4 ; Thinloey, Bhutan Re. 1 ; Doindo, Bhutan, Re. 1 ; Nagpa Sangya, Bhutan, Re. 1 ; Buxa Agent, Bhutan, Re. 1 ; Nerpodogi, Bhutan, As. 4 ; Galeg Hap, Bhutan, Re. 1 ; Mrs. Dago, Bhutan, As. 4 ; Labouonzay, Bhutan, Re. 1 ; Tegala, Bhutan, As. 8 ; Sha Pethey, Bhutan, As. 4 ; Gantu, Bhutan, As. 8 ; Sakteng Usup, Bhutan, As. 4 ; Nobu, Bhutan, Re. 1 ; Kesangava, Bhutan, Re. 1 ; Domshung, Bhutan, As. 8 ; Tashi, Bhutan, Re. 1 ; Friends (small collection) As. 13 ; Dr. R. Chatterji, As. 4 ; International Buddhist Institute (Donation for Samaneras transferred), Rs. 13/8 ; Total Rs. 37/10/6.

EARTHQUAKE RELIEF FUND ACCOUNT

EARTHQUAKE RELIEF FUND A/C.

Receipts :

Brought forward from the account published in the May-June issue	...	...	1193	2	0
Received from :—					
Madam Lim Gaik Khim and family	...	...	9	0	0
Madam Ang Guat Lee	...	...	1	0	0
		Rs. ...	1203	2	0

Expenditure :

Brought forward from the account published in the May-June issue	...	...	1059	4	6
Sent to Mr. Rajendra Prasad by cheque	...	...	143	13	6
		Rs. ...	1203	2	0

This fund is now closed.

D. VALISINHA,
General Secretary,
Maha Bodhi Society.

CEYLON'S NATIONAL CALAMITY

AN APPEAL FOR FUNDS.

Dear Sir,

On behalf of the stricken and distracted millions of Ceylon who are suffering from epidemic and malignant Malaria, and famine and consequent disaster, we beg to appeal to the generous public all over the Country for immediate succour and relief without which the terrible sufferings of the people will go on increasing from more to more. At a largely attended public meeting in Calcutta presided over by its ex-Mayor Mr. Santosh Kumar Basu, a representative Committee was appointed for the purpose of collecting funds and taking other needful measures for such relief. The newspaper reports have very inadequately portrayed the picture of suffering among people who are not only our close neighbours, but have been bound up to us for ages by unbreakable ethnic, historical and cultural ties and traditions. It will be remembered that when India was in the throes of the terrible calamity of earthquake in recent times, Ceylon generously came forward to our relief and was unstinted in help which flowed freely. It behoves us, in all grades of society, and all sections, and religions, of the community to come to their aid as freely in their dire day of suffering, woe, and tribulation as it deserves. The smallest of contributions will be thankfully received, acknowledged, and duly utilized if transmitted to the Hony. Treasurer, Mr. Devapriya Valisinha, 4-A, College Square, Calcutta. Gifts in kind in the shape of medicines, medical requisites, and comforts, as well as clothing, will be gratefully accepted.

Charity promptly bestowed in these circumstances doubles its usefulness—nay multiply itself manifold. In the earnest hope of such bestowed we confidently appeal to our generous brethren and sisters far and wide in all ranks of life and all sections and religions of the community to come immediately to the aid of countless sufferers on whose behalf we venture to speak and appeal.

Yours faithfully,

DEVAPRASAD SARVADHIKARY,

President,

Ceylon Malaria Relief Committee, Calcutta.

MAHA BODHI



THE FIRST JAPANESE TEMPLE IN CALCUTTA.
Consecrated on the 16th February 1935.



THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA
IN MAY 1892.

अथ भिक्खवे चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय अत्याय
हिताय सुखाय देवमनुस्सानं । देसेषु भिक्खवे धम्मं आदि कल्याणं मज्जे कल्याणं
परियोसान कल्याणं साधयं सव्यञ्जनं केवलपरिपुषं परिसुद्धं ब्रह्मचरियं पक्कासेय ।

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—MAHAVAGGA, VINAYA PITAKA.

Vol. 43.]

MARCH, B. E. 2478
C. E. 1935

[No. 3

MR. DEVAPRIYA VALISINHA'S SPEECH AT THE INDO-JAPANESE ASSOCIATION, TOKIO

FRIENDS,

I must first of all express my deep gratitude to Mr. Soyeshima, Prof. Kimura and Mr. Sakai for making it possible for me to meet you this afternoon. Ever since I landed in Japan, they have taken an abiding interest in me and have always been ready to assist me in my work. It is their kindness that has brought us all together here so that I may get a further opportunity of making our work known to you.

As you are aware I am engaged in the work of reviving Buddhism in the land of its birth. About 1,000 years ago Buddhism disappeared from India as the result of a foreign invasion and continuous persecution. At present there are only a handful of Buddhists in India and the only signs of a glorious Buddhist period in Indian history are the remains of the Buddhist temples, stupas and monasteries. The Maha Bodhi Society, the premier Buddhist organization in India to which I have the honour to belong, was started 42 years ago by the late Ven. Dharmapala whose name must be familiar to most of you. The Society had two main objects viz., 1. The revival of Buddhism in India, and 2. The recovery of the famous Budhagaya temple erected on the sacred spot where Lord Buddha attained enlightenment. Ever since the founding of the Society it has been carrying on a strenuous campaign for the attainment of the above objects with the leadership of the late Ven. Dharmapala who was an indefatigable worker in the cause of Buddhism. It is not necessary for me to go into every detail of the work accomplished by the Society as you will be able to read a full account in the pamphlet, which has been distributed among you. Suffice it to say that as the result of its 42 years' work India has come to realise the necessity of going back to the Buddha if she is to stand as a nation on a footing of equality with the other nations of the world. At the commencement of the Society's work, there was great prejudice against Buddhism, so much so that the mere name of Buddha was anathema to the orthodox Hindus. This prejudice has, however, now been removed and Hindus in general, and the educated Hindus in particular, desire the re-introduction of Buddhism into India. It is their belief that Buddhism can help them to raise the country from the mire into which she has fallen. Untouchables and other down-trodden classes among the Hindus would accept Buddhism en masse if there is a powerful Buddhist movement throughout India.

As a result of efforts of the Maha Bodhi Society the foundation of the Buddhist movement has been strongly laid and to make the movement a success it is only necessary to work it up with the backing of the Buddhist countries. The programme of work we have chalked out for the future in connection with the resuscitation of Buddhism in India is as follows :—

(1) Restoration of the sites associated with the life of Lord Buddha, such as Buddhagaya, Sarnath, Kusinara, Lumbini, Sravasti, Rajgir, Sankassa, etc. Most of these places are now looked after by the Government of India, but it should be the aim of the Buddhists to get them once again into their hands and to establish centres of Buddhist activities there. At Sarnath, Kusinara, Rajgir, Sravasti etc. Buddhist monks are now residing permanently and are trying their best to revive them as centres of Buddhism. Our Society has established a great centre at Sarnath which, in the course of time, will grow in importance. Kusinara is in the hands of a Burmese priest and at Sravasti and Rajgir there are also Burmese priests who look after the Buddhist pilgrims who go there. Lumbini is in the hands of the Government of Nepal. Though no priests are residing there, the Government of Nepal has kept a superintendent who looks to the convenience of the pilgrims. Lately a commodious rest house has been built there by the orders of the Maharaja of Nepal and the holy site cleared of jungle and the ruins excavated. We hope the Government of Nepal will allow a Buddhist priest to reside there and conduct worship regularly.

Such sacred places like Sankassa, Kosambi and Kapilavastu are still uncared for and it is our great desire to have them also looked after if sufficient funds are available. A landlord of Sankassa has given us a plot of land to erect a rest house for pilgrims.

Buddhagaya, the most sacred of all Buddhist places in India, is unfortunately in the hands of a saivite who cannot look after it in the same way as Buddhists would do.

As a matter of fact he has no right to be in charge of a place which is entirely Buddhistic. It was built by Buddhists and was in their possession for centuries till in 1202 A.D. it was destroyed by the Mohammadans. Owing to religious persecution following the invasion, Buddhists could no longer stay in the sacred place and naturally it was abandoned. Several centuries later the predecessor of the present *Mahant* of Buddhagaya came there as a wandering ascetic and took up his abode close to the ruined temple. In 1727 the villages of Mastipur and Taradi adjoining to the Buddhagaya Temple were given over to Lal Gir by the Emperor of Delhi. His line of succession is known as the *Mahants* of Buddhagaya. It is interesting to note that Buddhagaya Temple is not mentioned in the *sanad* given by the Emperor obviously for the reason that it was not situated at those two villages but at the village of Buddhagaya which derives its name from the temple. It is, therefore, a matter for research as to how the Buddhagaya Temple came to be shown as being within Mastipur and Taradi. Our suspicion becomes greater when we realise the fact that Buddhagaya village is the property of the Raja of Tikari whereas Mastipur and Taradi belong to the *Mahant*. Whatever may be the legal position, it is undeniable that Buddhists have a perfect right to manage the temple just as other religionists have the right to control their sacred places. Educated Hindus are in favour of the Buddhists and if the efforts of the Maha Bodhi Society are backed up by the Buddhists of Japan, China, etc., I have not the least doubt that the Government of India will see the injustice of allowing the Buddhist feelings to be wounded perpetually.

(2) The second item in our programme is to publish the Buddhist texts in Indian vernaculars. This work alone will require enormous resources as there are many vernaculars into which we have to translate the sacred books. We have made a small beginning by translating into Hindi "*Dhammapada*". 3,000 copies of this were printed and are sold at a very cheap rate. Lately we published the Hindi translation of the entire

"*Majjhima Nikāya*". It is a great work which cost us a big sum of money but we hope that it will help to spread the *Dhamma* among the Hindi speaking people. We wish to continue the series by publishing at least two works every year. It will, however, depend on the response we receive from the public. Our other publications include a monthly journal in English called "The Maha Bodhi", and pamphlets and tracts.

(3) The third item of work is the establishment of centres of Buddhist work at different places in India. We have already established centres at Calcutta, Gaya, Benares, Madras, Balarampur, etc., and we hope to increase them as funds permit. At all these places *bhikkhus* reside and teach Buddhism.

(4) The fourth item of work is the sending of preachers to different parts of the country. India is a vast continent and it is impossible to start centres at all places. Hence we have to send preachers from our main centres to lecture, hold discussions and teach Buddhism at outstations. At Sarnath we have started a Seminary for the training of *bhikkhus* for this purpose. There are ten *samaneras* undergoing training at present and the number will be increased as necessity arises.

There are other items of work such as the establishment of schools, hospitals, dispensaries, reading rooms, etc., but I need not deal with them separately. There is, however, one item of work in which we are now engaged and which requires some explanation. It is the proposed international Buddhist University at Sarnath.

One of the objects of the Maha Bodhi Society from its inception has been "to found the nucleus of a Buddhist University on the lines of the ancient University of Nalanda." Owing to pre-occupation with other matters, Ven. Dhammapala could not give his attention to this item of work but on the occasion of the opening of the Mulagandha kuti Vihara he expressed the desire to establish it at Sarnath. But owing to

continued ill-health he could not do anything tangible in the matter and he died last year. At a memorial meeting held in Calcutta immediately after his death, it was resolved to make an attempt to start the University as a memorial to the great leader. After months of hard work an association called "The International Buddhist University Association" was registered in order to realise the object with the Hon. Mr. Justice M. N. Mukerji, Acting Chief Justice of Bengal, as the President, Brahmachari Govinda, a German Buddhist scholar as General Secretary, Dr. B. C. Sen, Mr. P. K. Das and myself as Secretaries.

Sarnath, near Benares, was chosen as the site for the University as it is the sacred spot where Lord Buddha preached his first sermon and hence attracts thousands of pilgrims and visitors every year. Since the building of the Mulagandhakuti Vihara, it has become more attractive and the place is fast growing as a centre of Buddhist activities on account of the transference of the headquarters of the Maha Bodhi Society to Sarnath. The ideal of the proposed University is to "advance the cause of human progress and to benefit mankind through sympathetic and broadminded exposition of Buddhism". It further aims at providing a meeting ground for the Buddhists of all countries in order to study one another's culture and to increase friendship between them.

While the ideal is grand and is being appreciated by everyone, the difficulty of obtaining funds is hampering the commencement of work. It is estimated that at least five hundred thousand rupees will be necessary to put the University in working order on a small scale. While it is hoped that this small amount will be forthcoming, the Association has devised a plan of work for immediate execution with as little cost as possible. It was decided to form an Academy consisting of 75 honorary fellows, chosen from the best Buddhist scholars, who will each deliver at least two lectures or contribute two original papers on a Buddhist subject every year. These paperes and lectures will be collected and

published in the form of bulletins or as the journal of the Association. The cost of publishing them will come to about Rs. 5,000/- or Rs. 6,000/- a year. In order to obtain funds for this work it was agreed to open a membership of the Association, the fee being Rs. 10/- per annum. If one thousand members are enrolled, the Association can not only carry out its publication scheme but provide itself with a regular annual income. If each Buddhist country contributes its quota of members, it will not be a difficult task to obtain the 1,000 members required. When this small beginning is made, we can go forward with other items of work one after the other.

As regards actual teaching work, this will depend on the response to our appeal for funds. Sarnath has already some facilities for students. The Seminary for the training of bhikkhus being there, the University Association can utilize the services of some of the teachers. The Mulagandhakuti Vihara Library, the Vihara Hall, etc. will be available for the work of the University. Immediate arrangements could be made for the teaching of Pali, Sinhalese and other subjects for which excellent bhikkhu scholars will be available. S. J. Jugol Kishore Birla, a great Hindu philanthropist, has kindly agreed to build a large guest house and a Burmese Buddhist has sent a donation for a dispensary. I have no doubt that if we Buddhists are able to show good work we can expect the help of Indian Maharajas and the Government of India. But the initial expenditure will have to be met by the Buddhists themselves, thereby impressing the Indians that we really have sympathy for the countrymen of the Buddha.

Another important plan of work is to obtain the services of eminent Buddhist scholars with the co-operation of the Universities of Benares and Calcutta. These Universities occasionally invite scholars from abroad and we hope to get them to deliver courses of lectures under the auspices of the International Buddhist University as well. We also hope that facilities will be given for the exchange of teachers and students between different Universities.

In order to associate the Buddhists of all countries, it was decided to select the members of the Governing body taking some representatives from each country. Though the actual management of the University will largely rest on the working committee in India, the members of the Governing Body can and will always be consulted through correspondence. It is also proposed to request the Royal families of all Buddhist countries to consent to be its patrons. Ordinary patrons will pay at least Rs. 1,000/- each.

The Working Committee is at present engaged in drafting a questionnaire to elicit information as to the best manner of carrying on the work of the University. It will be placed in your hands as soon as it is already. I do hope that the above scheme of the University will be welcomed in all quaters and suggestions will be readily forthcoming.

In the above statement I have tried to place before you the work we are doing and the several schemes we have in view in the near future. In the course of my work in India I have felt very often the necessity of establishing connections with the Buddhist countries, especially with Japan on account, of her importance. Japan and India are indissolubly connected by ties of religion and culture but we have not so far made use of these connections in order to increase mutual friendship and to benefit each other. Perhaps Japan is not so much in need of this friendship as India, but we must remember that when India was at the zenith of her greatness, she extended the hand of fellowship to all foreign countries and that is why today Buddhism is prevalent in so many countries. I am aware of the fine work that is being done by the Indo-Japanese Association to increase the friendship between India and Japan. Its work has been of immense benefit to India and no important occasion is allowed to pass without the Association utilising it for the increase of goodwill between the two countries. Only the other day your Association was so generous as to collect and forward a large sum of money to the earthquake sufferers of Behar. We cannot but be grateful

to your Association for its great interest in Indian matters. What I am now suggesting is, however, the supplementing of your efforts by activities on the part of the Buddhists particularly for their spiritual and cultural understanding. In this connection I have a few suggestions which I shall place before you for your kind consideration. They are :—

(1) Organization of a pilgrim party every year. India being the holy land where Lord Buddha was born and carried on his work, it is held sacred by every Buddhist. There will be many who would like to visit the places associated with the life of Lord Buddha if facilities are offered to them. By arrangement with the Railways and steamship companies I hope it will not be so difficult a matter to arrange a party once a year. We on our side will be ready to welcome them and do everything possible to help them during their sojourn. I am sure visits every year will help both countries to know and appreciate each other.

(2) Help for the Indian Buddhist community. Perhaps you are aware that the number of Buddhists in India is very small. They are chiefly confined to Bengal and the total number does not exceed five hundred thousand in India proper. Buddhists are suffering from many handicaps owing to the smallness of their community. In the face of communal representation and competition of major communities, the Buddhists feel helpless and pushed back, and their condition is becoming worse and worse. It would, therefore, help the Buddhist cause very much if the Japanese merchants in Calcutta and other places can be induced to show some consideration for Buddhist candidates applying for posts under their service. This suggestion I am making at the request of some leading members of the Indian Buddhist community.

(3) Recognition of work done to preserve Buddhist monuments. There are many persons who have devoted their lives to preserve and make known the Buddhist sacred places in India to the outside world and it would be an act of graciousness on our part if we give recognition to such work.

I wish particularly to mention the work done by Prince Kaiser Shum Shere of Nepal under orders of His Highness the Maharaja of Nepal. In spite of strong opposition on the part of the orthodox priesthood of Nepal, the enlightened Maharaja has shown great interest in Lumbini and has spent a large sum of money to excavate the holy place and preserve it from destruction. Lately His Highness has ordered the construction of a motor road to Lumbini from the frontier of India. He has also built a fine rest house there for the use of pilgrims visiting the sacred place. I am sure Buddhists of all countries will feel grateful to His Highness the Maharaja of Nepal and his devoted nephew.

(4) Organization of a group to be in touch with the Indian work. May I also suggest the formation of a Society or group of leading Buddhists in order to keep in constant touch with the Buddhist work in India. If there is such an organisation it will serve as an excellent medium through which to get information about Indian cultural movements for circulation in Japan. The same organisation can also send information concerning Buddhist activities in Japan to India. Lack of such an organisation is felt keenly by those who are engaged in the Indian work. So I hope it will be possible to start such an organisation in the near future. Our Society will be always ready to co-operate with it and help in the increase of mutual assistance and understanding. These are the few suggestions I have to make before you and I hope you will consider them carefully. We in India will greatly appreciate whatever assistance you can give us in reviving the Dhamma in the land of its birth.

Before I conclude I must thank you all once again for your presence here today and for the patient hearing you have given me. I have specially to thank Mr. Soyeshima and Prof. Kimura for their extreme kindness to me in helping me to meet so many distinguished scholars. I must also thank the members of the Indo-Japanese Association for their deep interest in our Indian work and especially the help they have

given to Mr. Nosu to complete the painting work in the Mulagandhakuti Vihara. He will have to remain there for two years more and I hope your association will continue to help him so that he may successfully accomplish the great work. When the work is completed it will not only be a credit to the artist but to the whole of Japan as Indians will then be in a better position to understand and appreciate Japan. I thank you once again.

GOD AND BUDDHISM

IS BUDDHISM ATHEISM?

BY DR. R. L. SONI, M.B., B.S.

The first question that usually confronts a Buddhist when moving through a society or community believing in God is this. It is, no doubt, sometimes put in good faith and with an open mind: then it is easy to win the good Inquirer to Buddhism. But more often a sneer manifests the closed mind behind the question: then naturally the Inquirer loses the good chance of blessings from the Dhamma.

When one proceeds to examine the question, even an elementary examination shows that we should understand:—

1. What is Buddhism?
2. What is meant by Atheism?

before we proceed to associate or dissociate the two conceptions.

Briefly stated, Buddhism is the Dhamma proclaimed by the Buddha and is a practical Path meant to take us out of the Dukkha intricately and inevitably associated with existence. So supremely impressed was the Lord with Dukkha, Impermanence, and Unreality of this Existence that He renounced the

world with the Great Resolve to solve this problem. His great efforts brought Him the realisation that *tanha* (desire) was the cause of suffering, and He found in His Eight-fold Path the treatment of that Desire. Like a great physician, He was confronted with the Great Disease of Existence, which is sorrow in one or another form. He made out the Great Diagnosis, promised the Good Prognosis and prescribed a Perfect Cure Path. Thus Buddha Dhamma shows us that we are in a house on fire and It guides us to make sincere efforts to be out of this Fire. This in a word is Buddhism.

Now, what is Atheism, with which Buddhism if often, though, wrongly associated?

Atheism, in brief, means denial of the existence of God.

Then, what is God?

And now this question becomes a riddle—a blind labyrinth, easy to enter, but from which it is hard to get out. Perhaps of all the popular words or conceptions in existence the word or conception 'God', is the most used, yet the least understood and so really speaking the most abused. Seldom does it carry exactly the same sense to any two sects or even to any two individuals. In one sense God is placed even lower than human beings; in another, He represents something inexplicable. And in between these two extremes there are as many conceptions as there are human brains. It is natural too. The idea of God when analysed shows itself to be a Sublimation of our experiences or it would not be wrong if one says, a reversal of the fact of suffering associated with existence. This is a subject in itself but suffice it to say in brief here that this idea will naturally mould into individual mental patterns depending on the combined resultant of individual experience of sufferings, reason and individual flights of imagination. It is thus natural that the God of a poet will be of a different pattern than that of a savage, a cultivator, a butcher, a scientist or a politician. This combination and permutation obviously leads to diversity of conception and obviously diver-

sity of outlook. Hence such a multiplicity of conceptions regarding God. Further it is easy to understand that in diversity lie the seeds of friction and chaos. So no wonder that in the name of God so many persecutions, brutalities, and wars disfigure the pages of history, and so many animal sacrifices, communal strifes and bigotries seek justification for their existence. In fact, universal harmony can never be expected if religious conceptions are to centre round this word which cannot be, it seems, limited or fixed by definitions and so is necessarily elastic in its meaning. Lord Buddha must have realised the dangers associated with religious zeal when focussed on such an indefinable conception. Perhaps He considered it a type of mental disease fit no longer to be perpetuated. So He constructed a system which ended this dangerous mania. He freed man from bondage to an unknown master and so His Dhamma is the gospel of freedom. That is the great service He rendered to humanity.

Now, knowing briefly what Buddhism stands for and what Atheism implies, we can ourselves make out where we are.

If one goes through Buddhist literature, one finds that words like 'God' and 'gods' are often mentioned but powers assigned to those entities of existence are bound by limitations. The controversy crops up only when the term is brought in with an indefinable sense of ultimate reality. And here the Lord very wisely adopts the policy of non-committal. He kept quiet to the masses, on questions of ultimate reality, not because He could not understand them or had any doubts about them (which He could not have) but because He knew that any exact conception of Infinity cannot be conveyed to finite consciousness, which cannot conceive beyond certain bounds, limited and conditioned as it is by intellectual horizons of relativity. Even 'Nirvana' the cherished aim of His Dhamma, touches as it does the realm beyond the fields of relativity and boundaries of our limited understandings, He did not try to define in positive terms. Perhaps He thought that to define such realities would be akin to defying them. He reserved

them for individual realization. He with unique wisdom kept quiet on this question which breeds barren speculation and unproductive controversy.

The dangers associated with any religious conception wherein such an indefinable vague and conflicting idea as God figures as the centre, as already alluded to above, the Lord must have realised, and as religious idea is inseparable from man, an ethical system was needed wherein the inevitably vague idea of God could be switched off, as it were, and the focus brought to centre on some easily understandable fact of existence. And lo! A wonder, the greatest of all wonders! the Lord accomplished it and the way in which He did it is so perfect and unique that He is worthy of being acclaimed as the Greatest of all Teachers. A Supreme Teacher as He was, He propounded a unique system and philosophy of life complete in itself without any mention of the dangerous, though great idea of God, and so steered clear of this precipice, where many a ship had wrecked and are bound to wreck if the warning issued from the great light-house of Buddha Dharma is ignored. In fine, the vague and dim conception associated with the idea of God was shunted off and the whole light brought to vivid focus on and around the fact of *Dukkha* associated with existence, realising which one can only aspire for liberation from *Dukkha* and for that a graded Path was prescribed. So perfect was the system that He could enunciate it in ordinary language and make everybody understand it without any mention of God-idea as well as of many other unnecessary conceptions. So marvellously complete is the Dhamma in itself that any superimposition of the idea of God would mean a serious digression or at least a dangerous appendix, making the combination an hideous hybrid. It would be akin to super-imposing God on a mathematical problem. Some conciliatory attempts round the conception of *Dharmakaya* have already proved disastrous to the Dhamma.

Concluding, one can say that Buddha Dharma, realising the dangers associated with the God-idea, has very wisely

steered clear of that conception and has focussed its energies round the understandable aspect of *Dukkha* of Existence and its cure. From easily understandable problems associated with 'known and knowable' the Dhamma, step by step, leads one to higher spheres of '*Bodhi*' and ultimately leads one into a state which could not be grasped in the beginning.

Thus, it is clear that Buddhism has nothing to do with God-idea or its definitions. It has neither the need to accept it and delude people, nor does it think fit to waste its energy in rejecting it and disappoint them. It does not believe in controversies of a barren type, and so leaves God alone. It is concerned mainly with a problem—the problem of all problems—and solves it without reference to God-conception. As such its silence on this conception does not and cannot signify Atheism, just as silence on such an idea in solving mathematical problems, cannot accuse mathematics of Atheism. Rather this silence denotes higher wisdom, for which the world owes a debt of gratitude to the Lord.

SETH JUGAL KISHORE BIRLAJI'S SPEECH AT THE SADDHARMA VIHARA

Ladies and Gentlemen—The opening ceremony of "Saddharma Vihara", a temple consecrated to Lord Buddha, is to be celebrated to-day. All those who follow Arya dharma should feel both joy and exultation on this great occasion. This happy moment appeared in the history of Calcutta, nay in that of the whole of India, when this Vihara was constructed by the enterprise of the Rev. Abbot Fujii, hailing from Japan in the Far East.

Rev. Fujii came to India about two years ago. He is not only celebrated as a Buddhist priest, he is also among the influential men in Japan. At first he went to Mahatma Gandhi for the purpose of discussing religious matters. He began to

work arduously moved by the desire that Buddhism would once again come to life in the land of its birth and that India would once more realise true happiness by a faith in it. Rev. Fuji has earned our deep gratitude by his sincere wishes for our welfare.

Although, judging by external standards of religious practices or from a communal point of view, Buddhism may be said to be confined at present to Assam, Bengal and to parts of Nepal, that does not lessen the claims of the followers of Arya dharma on Lord Buddha. The Hindus following Arya dharma and living in other parts of India, venerate Guru Nanak, founder of the Sikh Community of the Punjab, with the earnestness and zeal of the Sikhs themselves. The same thing applies to Lord Buddha. Changes take place with change of time and place in language, dress, and social rites and practices but they have no great bearing upon the true spirit of religion. In fact, Hinduism and Buddhism are merely two branches of Arya dharma without any opposition between them. It will be apparent on an impartial view that the fundamental idea of Rebirth or for the matter of that, the Doctrine of Karma underlies all the branches of the Arya Dharma, Sanatanism, Buddhism, Sikhism, Jainism, Brahmoism, and Arya Samajism, etc. ; their spiritual theories regarding salvation or Nirvana are the same and plans of reformation are also identical. Intermarriages between the different communities are not uncommon, and there is hardly any question of distinction. What other evidence is necessary to prove the unity of all? Lord Buddha several times declared that what He preached was nothing but the ancient Arya dharma which was also the true and eternal religion. He himself expressed the view that the pansil of the Buddhist, the five great vows of the Jainas and the five sacrifices of the sanatanist are in a sense the same. The eight-fold path inaugurated by the Lord Buddha is in line with the teachings imparted by the other saints and seers of the ancient Arya dharma. Although interpretations regarding truth and non-

violence accounting for the presence of such factors as time, space, and ethics, in conformity with degrees of realisations, have been offered by different religious teachers in different ways, as for instance, it has been held as proper on the part of householders to fight for the preservation of religion and justice, to destroy enemies and wicked persons or to punish them yet there is no distinction in respect of fundamental conclusions.

It is for this reason that the Hindus (the Aryas) even now remember Lord Buddha as an Avatar at the beginning of every ceremonial rite. Hence it is a mistake to say that the doctrines of Lord Buddha have vanished from India.

Many Indians firmly believe that when religious corruption appears as a result of the rise of *tamas*, or the forces of darkness, leading to various social calamities then an Avatar, endowed with spiritual powers manifests himself for the sake of establishing dhamma again. A similar calamity happened to India nearly 2500 years ago when flourished irreligion in the name of religion and blind faith in the name of devotion. People forgot the greatness of beneficial activities and Lord Buddha, at this critical hour, appeared as an Avatar. It was he who felt the pressing necessity of preaching rules of discipline, love, philanthropy, renunciation as well as asceticism, for the purpose of demonstrating the greatness of Nirvan as an antidote to the disease of *tamas*. It was then that India while advancing towards the summit of progress, declared throughout the world that the knowledge of dharma was at the root of all her growth and development. After long centuries, things have again changed and the reign of injustice pervades the entire world. The downfall of those professing Arya dharma in India has reached its limit on account of mutual jealousy. If for this reason anybody says that Indians have forgotten Lord Buddha, then it must be admitted that that is true in one respect, for had we kept in our minds the teachings of Lord Buddha this great nation of India would not have welcomed the state of subjection and slavery by

quarrelling with one another for mean selfish ends and would not have hurt their co-religionists in a spirit of contempt. There is yet time to get wide awake.

Even now we have before us the treasure of manifold wisdom and spiritual truth embedded in the unparalleled Gita and the Dhammapada, which have for their source the revelations issuing from avatars. It is only necessary to accept these teachings after thoughtful judgment and to strengthen the bonds of solidarity by promoting feelings of love and brotherliness. It is through them that we shall attain to the summit of all kinds of progress within a short time. Even now the number of those following the Arya religion, namely, the Buddhists and Hindus together number about seven hundred millions. On their progress and on their religious unity depends the progress of the whole world. The whole world is about to be ruined being immersed in materialism. It is Arya dharma alone that can save the world from this plight. I am expecting that this Saddharma Vihara will help us in building up our religious unity.

I shall not take more of your time. This is my prayer to Lord Buddha that with such strength as He may vouchsafe to us—the followers of the Arya Dharma—we may succeed in benefitting the whole world by benefitting ourselves.*

SPEECH DELIVERED ON THE OCCASION OF THE OPENING OF SADDHARMA VIHARA

MR. DEVAPRIYA VALISINHA.

BROTHERS AND SISTERS,

I am glad to have been given this opportunity of expressing my joy at the successful completion of this beautiful temple. To one who is engaged in Buddhist activities in this great country, nothing can afford so much happiness as the

* Done into English from the original in Hindi.

increase of his fellow workers and Buddhist institutions. In the completion of this temple in particular I take the greatest pleasure as our association with Revd. Fuji and his faithful band of disciples commenced from the time they landed in India. It has been our privilege to afford some of the Japanese monks accommodation, however insufficient it was, at our headquarters and it was also there that the images of Lord Buddha, which you see before you, found shelter till yesterday. You can, therefore, imagine how intimately we are connected with this new centre and what happiness this great occasion has given us of the Maha Bodhi Society.

My association with the Japanese commenced when I was only 14 years old. The more I have come in touch with them the more I have been struck by their courtesy, kindness and fellow feeling. During my recent visit to Japan in connection with the Pan-Pacific Conference of Young Buddhist Associations, I had the privilege of coming in contact with many Japanese Buddhists, both monks and laymen. Wherever we went, we met with unexampled courtesy, kindness and hospitality. Before I sailed for Japan, I read in papers that Japanese Buddhists were fast losing faith in Buddhism but when I had the privilege of visiting some of the centres of the various Buddhist sects in Japan, I found the conditions quite different. I was much relieved to see with my own eyes how the various denominations were actively engaged in religious, social and educational work. Of these Nichiren Sect, to which our hosts belong, was found to be very active. They have preserved in a large measure the fiery religious zeal of their great founder, Nichiren Bodhisatva.

It would not be out of place if I mention a few facts about the life of this great prophet whose ideal has brought these energetic monks to this country. Nichiren was born in 1222 A.D. and he was one of the most remarkable personalities in Japan. At the time of his birth Japan had several forms of Buddhism but there had also set in a good deal of corruption. Ritualism and sentimentalism had come to be regarded

as the essence of the doctrine of the Buddha and naturally there was an atmosphere of hypocrisy and make-believe. Nichiren came as a re-action against this and proved to be a veritable champion of a reformed sect of Buddhism, taking 'Saddharmapundarika' as the basis of its doctrine. He was a relentless critic and naturally he was looked upon as a disturber of peace both by the established Buddhist Church and the Government. A period of persecution followed and he was banished for several years. Even in banishment he did not lose faith but with unflinching devotion to his ideals, he continued to write and preach the doctrine which he thought to be true. He made two prophecies to one of which a reference has already been made by Ven. Fuji. The prophecy about the invasion of Japan by Mongols came true 6 years after it was made and the building of this beautiful temple may perhaps be the beginning of the fulfilment of the other prophecy that 2500 years after the birth of Buddha, Buddhism would spread again with Japan as its centre.

The late Ven. Dharmapala, who was the pioneer in the field of Buddhist activities in India, often deplored Japan's inactivity in the field of religious work outside Japan. Again and again he appealed to the Buddhist countries, chiefly to Japan, to take up the spread of the Dhamma. Though he was able to create a good deal of enthusiasm among the Buddhists, yet there were no solid movements to back up his single-handed efforts. Had he been living to-day, how joyfully he would have participated in this function, seeing that his desire was beginning to be fulfilled. I do hope that with the establishment of this temple, there will be a greater stream of Buddhist workers coming not only to India but to every other country where the message of our Lord has not yet reached.

In the actual completion of this work, we have again to acknowledge our gratitude to Seth Jugal Kishore Birlaji who bore the greater portion of the financial burden. He has given and is giving generously to all Buddhist activities and the

Buddhist world is deeply indebted to him for his unparalleled generosity.

In conclusion may I once again wish every success to Ven. Fuji and his disciples and hope that this temple will prove to be a great centre for the diffusion of Buddhism for "the gain of the many, for the welfare of the many."

A NOTE ON TAKARI

BY DR. BENOY CHANDRA SEN, M.A., Ph.D. (Lond.)

The Baudh Plates of Raṇabhañjadeva recently edited by Mr. Adris Banerjee (*Indian Historical Quarterly*, Vol. X, No. 3, pp. 473-477) provide another additional reference to the place-name, Takari, which is already familiar to scholars in variant forms through several inscriptions for which one may consult the introductory note on the above-mentioned plates and also two articles published in the *Indian Antiquary* (1919, p. 210 ; 1931, p. 16). Fleet's observation (*Epigraphia Indica*, III, p. 350, fn. 13) introduces the possibility of the same name being intended in two other inscriptions, but this question may await further research. Meanwhile it is necessary to add to the list already compiled the name of the Koḷa-gallu inscription of the Rāshṭrakūṭa Khottiga, Śaka 889 (*Ep. Ind.* XXI, Part IV, pp. 260 ff.), which again refers to Tarkari, described as a village from which the ancestors of the poet Madhusūdana, a dvija of the Karmāra kula, emigrated. It would have been particularly relevant on the part of Mr. Banerjee to mention the Silimpur stone-slab inscription (*Ep. Ind.*, XIII, pp. 283-295) which not only alludes to Tarkari but adds further strength to the assumption with which I completely agree that 'Sāvathi' is to be taken as a popular form for 'Śrāvasti'. The reference to this inscription was probably omitted deliberately for avoiding a controversy raised by

Prof. R. G. Basak in the course of his editorial comments on the Silimpur grant. See also R. P. Chanda, 'The Indo-Aryan Races', pp. 170-171). Regarding Sāvathi=Śrāvasti it may be noted that both the forms are available in the Kāmarūpa-śāsanāvali compiled by Padmanath Bhattacharya (pp. 137, 155). Fresh documents having been brought to light, the controversy regarding the site of Tarkari, which began with the discovery of the Silimpur stone, has gained a chance of being revived, and the old question whether there was a second Śrāvasti in North Bengal, being an essential factor in that controversy, may be reopened for further discussion. As a step in this direction, the different inscriptions bearing on the subject are required to be classified under three different heads, viz., those that mention Tarkari alone or any of its variants, those referring to it as a part of Madhyadeśa, and lastly those that include it in Sāvathi or Śrāvasti. It is quite probable, as is suggested in the Ind. Ant. (1931, p. 16), that there were more than one place of this name in different parts of the country, on which view it would be rash to attempt any generalisation in the present case on the ground of similarity of names. But if it is held that Tarkari was situated in Śrāvasti which, again, was a part of Madhyadeśa, I should incline to believe that it would be more reasonable to identify this Śrāvasti with the historic site of Saheth-Maheth in the U. P. than with a place of that name supposed to have existed in North Bengal. It is true that the term 'Madhyadeśa' has in some rare cases been used in an unconventional sense. One may, for instance, refer to the Ep. Ind., XIX, p. 156, for a case recently noticed, where the term has probably been used as denoting the tract of country lying between the Godāvarī and the Krishṇa. Nevertheless these are exceptional cases which should not let us miss the general implications of the term. There is the solitary instance of the Divyāvadāna placing the easternmost limit of Madhyadeśa at Puṇḍravardhana, but Brahmanical tradition excludes Bengal from this region and an earlier Buddhist tradition points to Kajangal (-Kankjol near Rajmahal in Bihar & Orissa) as

the farthest limit to which it stretched in the east. A passage of the Silimpur inscription has been interpreted by some, especially Prof. R. G. Basak, to mean that Śrāvasti was included in the territory of the Puṇḍras (North Bengal), but a different interpretation which I have myself arrived at from an independent study of the text was offered sometime ago by Mr. N. G. Majumdar (*Ind. Ant.*, 1919, p. 210). The objection raised against this new interpretation (*ibid.*, 1931, p. 19) may be met if it is pointed out that 'Sakaṭi-vyavadhānavān' in the passage refers to a place (Bālagrama) which stood separated from Sakaṭi, instead of meaning that the former was separated by the latter, in which case only the question of an intervening region may appear. What the passage seems to mean is that Bālagram lay at some distance from Sakaṭi which had to be traversed before one could reach that village. Sakaṭi was probably more important and well-known, hence it was more convenient to follow the position of Bālagrama when stated in relation to Sakaṭi. What in fact has complicated the discussion is the use of Paurāṇika legends connected with the foundation of Śrāvasti, which have been treated by some as referring not to one city but to two cities of the same name, one being situated in Kośala and the other in Gauḍa. (*Nirmītā yena Śrāvasti Gauḍadeśe dvijottamah*). It is this second city which is alleged to be mentioned in the Silimpur inscription. It is to be noted, however, that this record is devoid of any allusion to the name 'Gauḍa'. Assuming that there were two such cities of the name of Śrāvasti, there is no direct evidence that the Śrāvasti of Gauḍa is meant in the record. In view of the fact that the Gauḍa problem is yet far from being decided finally, will it not be too much to hazard the view that the Gauḍa of the ancient legend must refer to North Bengal and exclusively to that region alone? (Cf. Guḍa in Alberuni, Sachau, p. 300; Jackson, *J. R. A. S.*, 1905, pp. 163-164; B. C. Majumdar, *ibid.* 1906, p. 442; Dr. R. Bhandarkar, *Ind. Ant.*, 1911, p. 22, fn. 75; Grierson *ibid.*, p. 151; M. Chakravarty, *J. A. S. B.*, N. S., Vol. IV, pp. 280-281; N. L. De's

Geographical Dictionary, second edition, p. 63). Indeed the difficulties involved in the determination of the origin of Gauḍa and its varying dimensions are too well-known to need any repetition. One frequently hears of Gauḍa 'as a general name for a kingdom or empire that included various provinces, changing from time to time according to circumstances'. It cannot certainly be asserted that evidence suggesting the location of Gauḍa in North Bengal, where the name occurs in early records, is totally lacking, but in the absence of sufficient details it will not be safe to conclude that its jurisdiction was confined to that part of the country only in any particular period of time. The crux of the question is how to determine the limits of Gauḍa which comprised Śrāvastī according to the old Paurāṇika legend? As these limits are not yet known with any amount of clearness, one fails to see how it can be definitely maintained that Gauḍa of the legend did not include Śrāvastī, taking the latter to be identical with Saheth-Maheth in the U. P. I may finally draw the attention of my readers to a short note on Takari recently published in the Journal of the Assam Research Society (Vol. II, No. 3, pp. 82-84, 87) where Mr. P. Bhattacharya agrees with the view that our Śrāvastī should be located in North Bengal. In support of this theory he refers to the Guakuchi grant of the Assam king Indrapāla (Kāmarūpa-Śāśanāvalī, p. 137) which mentions a village called Vai as situated in Sāvathi, the village being regarded as identical with Vaigram (—present Baigram in the Rajshahi Division, near Hili) alluded to in an inscription of the year 128 (Gupta Era). The case thus made out is not quite convincing, for there may have been more than one village of the same name. Indrapāla's grant simply refers to the village as the home of Somadeva, grandfather of Devadeva who received a donation from the king.

There is thus no conclusive proof in this record shewing that the village Vai mentioned in Indrapāla's grant as being comprised in Sāvathi must have been situated in Bengal.

Mr. B. L. BROUGHTON IN JAPAN

(Being extracts from a letter to Editor.)

I have had some interesting times since I saw you last. In the autumn I had a couple of days in Toyama, a great Buddhist centre, all the Toyama people are Buddhists. The headmaster of the secondary school is a Shinshu priest. There are many temples in Toyama, all the sects being represented. At the end of the month of November, I received the initiation Kuanjo or *Abhisheka* in the Tendai sect on Heyeisan. It was a most imposing ceremony. I had to go to Heyeisan the previous evening. It was a wild stormy night and darkness had fallen by the time I reached the summit. The mountain peaks all looked black and awesome beneath the dark clouds and the faint grey streak of twilight that yet lingered on the horizon. The wind thundered through the tall tree tops, and one had a feeling of intense awe, for it was just the night to be going for an initiation, the wild aspect of nature gave a sense of the unknown and infinite. Initiates into the mysteries of the ancient world, the devotee of Isis, the neophyte making his way through the dark grove to the gleaming Mithra cave must have felt something as I did that night. I reached the resthouse safely and was welcomed by Majjima san. After a good vegetarian dinner, we set out for the initiation hall which was situated a short distance away on a lower level of the mountain. The evening ceremony was introductory, to be followed by full initiation at five o'clock next morning. Arrived at the initiation hall, I entered a long narrow passage, with the candles of the shrine of Samantabhadra Bodhisatva gleaming at the end. The air was heavy with the perfume of incense. As the door was closed behind me I felt that I had left the old familiar world and entered a new plane. The priests, clad in gorgeous robes of scarlet and gold, received me and the ceremony began.

Next morning when we set out for the chief ceremony the weather had cleared and the stars were shining. Part of the ceremony is for the initiate blindfolded to cast a flower at the Mandala and whichever Bosatsu's picture it falls upon that is the initiate's patron. My flower fell straight on the picture of Kwanon Sama, and I think I must enjoy the favour of Kwanon, for immediately on my return to Kyoto I received a letter which caused me great happiness.

The initiate receives a new name from the head priest, mine is Kongdusshin Goho or precious Diamond disciple Dhammapala. It is strange that I should have the same name as our old leader. We came forth from the hall into brilliant sunshine, a light fall of snow had made Heyeisan a world of silver, and below lake Biwa gleamed like a great sapphire. I now rank as a layman of the highest class in Tendai Shu.

Majjima San and I went to Tokyo last month and spent a delightful ten days there. I visited all the temples in the city, and there are a surprising number. Buddhism is certainly flourishing in this ultra modern city, the Tendai Shu and Nichiren Shu especially seem much in favour.

We went out to Sakura where the brave Japanese peasant Sagoro who saved his people from ruin was crucified along with all his family by the tyrant Daimyo Kotsukeeno Suke. There is a Shingon Shu temple on the site of the tragedy, built as a memorial to the hero and his family, and before his tomb incense was burning, for his memory is still revered. The tyrant's castle on a neighbouring hill is scarcely even a ruin, only a few mounds of earth indicate that it existed ; the greater part of its site is occupied by barracks. Sakura is a beautiful place and the last scene that one would associate with a tragedy.

We visited the Rissho Dai Gaku or Nichiren Shu college which has a thousand students. Next day we called on Honda San to whom I had a letter of introduction. Honda San is a fine old gentleman, a great social worker and an ardent believer in Nichiren Shu.

When we left Tokyo we journeyed in the company of Honda san to Minobu, the most sacred place of the Nichiren sect. We spent the night at Omeya at a Japanese hotel, situated amid bamboo groves and maple trees, which autumn had tinted with a lovely red. The night we arrived was very wet, but next day the weather was glorious, a perfect day and wonderfully warm. As you know Minobu is the mountain retreat where Nichiren Shonin spent his last years, and where he believed the karden or Mandala would be established which would be the centre whence would radiate Buddhist influence realizing the Pure Land in this world ; as he wrote : "when State law is assimilated to Buddhist law and the karden is established by imperial mandate then again will dawn the golden age and Brahma and Indra will descend into the sanctuary for initiation." Minobu is indeed a most fitting place for the beginnings of the new *Satya Yuga*, for it is like a fairyland for beauty, lovely wooded hills and mountain streams and in the valley groves of cherry trees.

The temples are dreams of splendour in black, red, and gold, everywhere the glorious perfection of beauty.

We left by the night train for Kyoto after a perfect day. Majjima San is now giving me instruction in Tendai Shu teaching and history, which will, in the near future, provide many articles for the Maha Bodhi Journal and useful articles, for a knowledge of the Tendai Shu is absolutely necessary for a thorough understanding of Buddhism in all its branches. If European experts had known Tendai Shu, we should have been spared volumes of rubbish.

PROPOSED BUDDHIST CONFERENCE

DREAR FRIEND,

The growing interest that is being taken in Buddhism in the West today makes it more than ever necessary for all who have found real help and comfort in the Dhamma to unite in an effort to bring the teaching into the lives of those who are as yet ignorant of it. This can best be done by drawing closer the bonds of mutual friendship, so that being united in one great brotherhood and sisterhood, we can help each other to take full advantages of the many openings that arise for making known the glorious message of peace and happiness that the Buddha Dhamma gives.

With this end in view, we, the undersigned, suggest that we all should make an effort to meet in common fellowship at least once a year. The Conference in London was unfortunately too far away for many of us, living in the North and Midlands to attend, but why should we not hold a conference nearer at hand?

As none of us are over-rich in what this world deems riches, we propose that we all join the Youth Hostel Association and meet at one of their Hostels. Under the rules of the Y. H. A. we could not hold meetings in the building, so all our meetings would have to be held in the open country and thus in fellowship with all that lives.

The cost of a three-day conference would not be great to any one member. It would be about 10/- plus the cost of joining the Y. H. A. and fares to and from the meeting place.

If you can join us in this conference, please state what time of the year is best for you and what part of the Midlands or North you would find most convenient.

If you will co-operate with us and send us your suggestions, we could draft out a scheme which would aim at

convenience for all interested. We should have to choose a large Hostel as otherwise we would not all be able to get in.

Some information re the Y. H. A. is enclosed and if required further booklets can be obtained from Miss Hodge.

Peace to all beings,

Yours with the Dhamma

MERCY HODGE,

NORMAN R. TINKLER,

R. MARTIN.

Communications can be addressed to either of the three following addresses :—

Miss M. Hodge, 31, Queen's Road, Beeston, Notts.

Mr. N. R. Tinkler, 18, Langham St., Kirkdale, Liverpool.

Mr. T. Martin, "Zanti", Northbrook Road, Morton,

Wirral, Cheshire.

BOOK REVIEW

MAJJHIMA NIKAYA or the middling discourses of Buddha, translated for the first time into Hindi from Pāli, by Sri Rahula Sankrityayana and published by the Mahabodhi Society, Sarnath, Benares .Pages XXXIII + 666, Price Rs. 6/-.

The best Buddhist teachings and traditions have been preserved in Pāli, an Indo-Aryan language which is the religious language of Burma, Siam and Ceylon but which died out in India with the disappearance of Buddhism from this great country of its birth. The Pāli canonical literature consists of three Pitakas or Collections and the Majjhima Nikāya forms one of the five books of the Sutta Pitaka, the second Collection. The bigger discourses of the Lord have been preserved in the Digha Nikāya, another book of this very Pitaka. Those who have had the good luck of reading these discourses in

the original, place them on par with the dialogues of Plato and Aristotle. We, Indians, however, decry our own things as trash and would not try to discover the jewels that lie buried under the so-called debris of communal and religious thought. Much of what Buddha has said and a great deal of that which he taught to his disciples was and is of practical utility. It is, therefore, that his teachings are so much admired in the West to-day. The little knowledge that we possess of Buddhism, at least of the Southern school, here to-day in India is under European inspiration. We do not possess any edition of the Pāli canon in any Indian script—we have to depend on the Roman edition published by the Pāli Text Society of England. The venerable Rahula Sankrityayana has done an immense service to Indians in general and Hindi speakers in particular by making this translation available to them. The enthusiasm and the indefatigable energy of the translator can be judged by the fact that he has finished this huge work in 38 days only. He is conscious of the fact that this was really very little time for the work he had undertaken to do but he saw no other way out. He has in contemplation the translation of the whole canon in Hindi and has made a programme of work by which he hopes to finish the translation of about half by the end of 1937. We wish him success in his efforts. The present translation is prefaced by a small introduction which gives the political and geographical conditions of the time of Buddha as also the basic principles of his teachings. At the end is given an index of the analogies used by the Lord in these discourses, an index of names occurring in the book and a Pāli-Hindi vocabulary of the words occurring in this translation. This last was really very necessary as the translation is closely literal and sometimes the original Pāli word has been given in the body of translation without its Hindi equivalent. At places dialectal words have been freely employed in cases where there did not exist any suitable word in standard Hindi. This possibly was the best course in the circumstances. Here and there the signs of

haste are clear in the work which, let us hope, will be absent in the succeeding volumes. Thanks should be offered to the philanthropic gentlemen who have given financial help in bringing out this work, the list is headed by the names of Seth Jugalkishore Birla and Dr. Kailash Nath Katju.

One may draw the attention of Rahulaji to the necessity of a Devanagari edition of the Tipitaka. In this he will have the co-operation of all Indians and of donors in every Province. A Devanagari edition will surely popularise the Pāli studies since one who knows Sanskrit can very easily pick up Pāli.

B. R. S.

BUDDHIST CHILDREN'S FESTIVAL

DELIGHTFUL FUNCTION AT THE SRI DHARMA RAJIKĀ VIHARA.

Under the auspices of the Maha Bodhi Society of India, a most delightful function took place at the Buddhist Hall, Calcutta, on Sunday, the 24th February, to celebrate the sacred Maghi Purnima. The celebration took the form of a children's festival and the Temple was the scene of a very pleasant function which commenced at 3 P.M. The inner shrine was tastefully decorated for the occasion and balloons formed one of the principal items.

There were present about 200 boys and girls of different ages and belonging to various nationalities who went through a thoroughly enjoyable programme. Among others there were present :—Revds. K. Srinivas Thera, Jagadish Kasyapa and Southana, Srimati Saraladevi Choudhurani, Seth Jugal Kishore Birla, Anagarika Brahmachari Govinda, Sjt. Padmaraj Jain, Swami Satyananda, Mr. Aditya Narain, Sjt. Kedarnath, Miss H. Kotwal and Mr. B. R. Barua.

In the absence of the "Katha Kathak" (rhapsodist) Sjt. Padmaraj Jain, Messrs. B. R. Barua, and Beharilal Barua spoke on the life of Buddha and advised the children to follow his

teachings. The next item in the programme was a magic lantern lecture on "Japan" by Dr. D. N. Maitra who showed a large number of coloured slides depicting scenic wonders of Japan. This was followed by films showing Japanese manners in different walks of life and their methods of Pearl culture.

At 5 P.M. the children took part in a procession round College Square with Buddhist flags in their hands. The procession was headed by a boy carrying the "Maha Bodhi" flag. The picture of Prince Siddhartha bedecked with flowers was the centre of attraction. It was carried shoulder high by the children, while a party of girls led by Mr. Susen Barua sang songs in praise of Lord Buddha. After perumbulating the Square once the procession entered the shrine of Sri Dharma-rajika Vihara where the picture was placed on a special altar kept ready for the purpose.

The proceedings of the service meeting commenced with the administration of the Five Precepts by Revd. K. Srinivasa Thera. Ten Buddhist girls offered flowers at the altar on behalf of the children and a party of boys and girls sang a song specially composed for the occasion.

Mr. Devapriya Valisinha, General Secretary of the Maha Bodhi Society, explained the purpose of the gathering. He said that while they had organised many functions to celebrate different events of Lord Buddha's life ever since the Society had commenced Buddhist activities in India, no function had been arranged specially for children. Yet in Japan and other Buddhist countries children's festivals were important occasions. He expressed the hope that this function would be an annual event.

Seth Jugal Kishore Birla having left the meeting earlier, Srimati Sarala Devi occupied the chair. In the course of a short speech Srimati Sarala Devi expressed great joy in being asked to take part in the pleasant function which appeared to her as a sign of the real awakening of Buddhistic spirit among the Indians. She appealed for co-operation between Hindus and Buddhists. After this Srimati Sarala Devi distributed prizes

to the children who were successful in the sports held some time back. There was great enthusiasm among children.

With a vote of thanks proposed to the chair by Mr. B. R. Barua the function came to a close. At the close of the function all the children who came to take part in it were presented with toys, balloons, etc.

PARABHAVASUTTA

A dialogue between a deity and Buddha on the things by which a man loses and those by which he gains in this world. —Text by Grimblot, in *Journal Asiatique*, t. xviii (1871), p. 237 ; translation by L. Feer, in *Journal Asiatique*, t. xviii (1871), p. 309, and by Gegerly, reprinted in *Journal Asiatique*, t. (1872), p. 226.

So it was heard by me :

At one time Bhagavat dwelt at Sâvatthi, in Jetavana, in the park of Anāthapindika. Then when the night had come, a certain deity of a beautiful appearance, having illuminated the whole Jetavana, went up to Bhagavat, and having approached and saluted him, he stood apart, and standing apart that deity addressed Bhagavat in stanzas :

1. 'We ask (thee), Gotama, about a man that suffers loss ; having come to ask, Bhagavat, tell (us) what is the cause (of loss) to the losing (man).' (90)

2. Bhagavat : 'The winner is easily known, easily known (is also) the loser : he who loves Dhamma is the winner, he who hates Dhamma is the loser.' (91)

3. Deity : 'We know this to be so, this is the first loser ; tell (us) the second, O Bhagavat, what is the cause (of loss) to the losing (man).' (92)

4. 'Wicked men are dear to him, he does not do anything that is dear to the good, he approves of the Dhamma

of the wicked,—that is the cause (of loss), to the losing (man).’ (93)

5. Deity: ‘We know this to be so, this is the second loser ; tell us the third, O Bhagavat, what is the cause (of loss) to the losing (man).’ (94)

6. Bhagavat: ‘The man who is drowsy, fond of society and without energy, lazy, given to anger,—that is the cause (of loss) to the losing (man).’ (95)

7. Deity: ‘We know this to be so, this is the third loser : tell us the fourth, O Bhagavat, what is the cause (of loss) to the losing (man).’ (96)

8. Bhagavat: ‘He who being rich does not support mother or father who are old or past their youth,—that is the cause (of loss) to the losing (man).’ (97)

9. Deity: ‘We know this to be so, this is the fourth loser ; tell us the fifth, O Bhagavat, what is the cause (of loss) to the losing (man).’ (98)

10. Bhagavat: ‘He who by falsehood deceives either a Brāhmana or a Samana or any other mendicant,—that is the cause (of loss) to the losing (man).’ (99)

11. Deity: ‘We know this to be so, this is the fifth loser ; tell us the sixth, O Bhagavat, what is the cause (of loss) to the losing (man).’ (100)

12. Bhagavat: ‘The man who is possessed of much property, who has gold and food (and still) enjoys alone his sweet things,—that is the cause (of loss) to the losing (man).’ (101)

13. Deity: ‘We know this to be so, this is the sixth loser ; tell us the seventh, O Bhagavat, what is the cause (of loss) to the losing (man).’ (102)

14. Bhagavat: ‘The man who proud of his birth, of his wealth, and of his family, despises his relatives,—that is the cause (of loss) to the losing (man).’ (103)

15. Deity: ‘We know this to be so, this is the seventh loser ; tell us the eighth, O Bhagavat, what is the cause (of loss) to the losing (man).’ (104)

16. Bhagavat : 'The man who given to women, to strong drink, and to dice, wastes whatever he has gained,—that is the cause (of loss) to the losing (man).' (105)

17. Deity : 'We know this to be so, this is the eighth loser ; tell us the ninth, O Bhagavat, what is the cause (of loss) to the losing (man).' (106)

18. Bhagavat : 'He who, not satisfied with his own wife, is seen with harlots and the wives of others,—that is the cause (of loss) to the losing (man).' (107)

19. Deity : 'We know this to be so, this is the ninth loser ; tell us the tenth, O Bhagavat, what (is) the cause (of loss) to the losing (man).' (108)

20. Bhagavat : 'The man who past his youth, brings home a woman with breasts like the timbaru fruit, and for jealousy of her cannot sleep,—that is the cause (of loss) to the losing (man).' (109)

21. Deity : 'We know this to be so, this is the tenth loser ; tell us the eleventh, O Bhagavat, what is the cause (of loss) to the losing (man).' (110)

22. Bhagavat : 'He who places in supremacy a woman given to drink and squandering, or a man of the same kind,—that is the cause (of loss) to the losing (man).' (111)

23. Deity : 'We know this to be so, this is the eleventh loser ; tell us the twelfth, O Bhagavat, what is the cause (of loss) to the losing (man).' (112)

24. Bhagavat : 'He who has little property, (but) great craving, is born in a Khattiya family and wishes for the kingdom in this world,—that is the cause (of loss) to the losing (man).' (113)

25. Having taken into consideration these losses in the world, the wise, venerable man, who is endowed with insight, cultivates the happy world (of the gods). (114)

VASALASUTTA

The Brâhmana Aggikabhâradvāja is converted by Buddha, after hearing his definition of an outcast, illustrated by the story of Mātanga, told in the Mātangajāta. Comp. Sp. Hardy, the Legends and Theories of the Buddhists, p. 49.—Text and translation in Alwis's Buddhist Nirvāna, p. 119. So it was heard by me :

At one time Bhagavat dwelt at Sâvatthi, in Jetavana, in the park of Anâthapindika. Then Bhagavat having put on his raiment in the morning, and having taken his bowl and his robes, entered Sâvatthi for alms.

Now at that time in the house of the Brâhmana Aggikabhâradvāja the fire was blazing, the offering brought forth. Then Bhagavat going for alms from house to house in Sâvatthi went to the house of the Brâhmana Aggikabhâradvāja. The Brâhmana Aggikabhâradvāja saw Bhagavat coming at a distance, and seeing him he said this : 'Stay there, O Shaveling ; (stay) there, O Samanaka (i.e. wretched Samana) ; (stay) there, O Vasalaka (i.e. outcast) !'

This having been said, Bhagavat replied to the Brâhmana Aggikabhâradvāja : 'Dost thou know, O Brâhmana, an outcast, or the things that make an outcast ?'

'No O venerable Gotama, I do not know an outcast, or the things that make an outcast ; let the venerable Gotama teach me this so well that I may know an outcast, or the things that make an outcast.'

'Listen then, O Brâhmana, attend carefully, I will tell (thee).'

'Even so, O venerable one,' so the Brâhmana Aggikabhâradvāja replied to Bhagavat.

Then Bhagavat said this :

1. 'The man who is angry and bears hatred, who is wicked and hypocritical, who has embraced wrong views, who is deceitful, let one know him as an outcast. (115)

2. 'Whosoever in this world harms living beings, whether once or twice born, and in whom there is no compassion for living beings, let one know him as an outcast. (116)

3. 'Whosoever destroys or lays siege to villages and towns, and is known as an enemy, let one know him as an outcast. (117)

4. 'Be it in the village or in the wood, whosoever appropriates by theft what is the property of others and what has not been given, let one know him as an outcast. (118)

5. 'Whosoever, having really contracted a debt, runs away when called upon (to pay), saying, "There is no debt (that I owe) thee," let one know him as an outcast. (119)

6. 'Whosoever for love of a trifle having killed a man going along the road, takes the trifle, let one know him as an outcast. (120)

7. 'The man who for his own sake or for that of others or for the sake of wealth speaks falsely when asked as a witness, let one know him as an outcast. (121)

8. 'Whosoever is seen with the wives of relatives or of friends either by force or with their consent, let one know him as an outcast. (122)

9. 'Whosoever being rich does not support mother or father when old and past their youth, let one know him as an outcast. (123)

10. 'Whosoever strikes or by words annoys mother or father, brother, sister, or mother-in-law, let one know him as an outcast. (124)

11. 'Whosoever, being asked about what is good, teaches what is bad and advises (another, while) concealing (something from him), let one know him as an outcast. (125)

12. 'Whosoever, having committed a bad deed, hopes (saying), "let no one know me" (as having done it, who is) a dissembler, let one know him as an outcast. (126)

13. 'Whosoever, having gone to another's house and partaken of his good food, does not in return honour him when he comes, let one know him as an outcast. (127)

14. 'Whosoever by falsehood deceives either a Brahmana or a Samana or any other medicant, let one know him as an outcast. (128)

15. 'Whosoever by words annoys either a Brâhmana or a Samana when meal-time has come and does not give (him anything), let one know him as an outcast. (129)

16. 'Whosoever enveloped in ignorance in this world predicts what is not (to take place), coveting a trifle, let one know him as an outcast. (130)

17. 'Whosoever exalts himself and despises others, being mean by his pride, let one know him as an outcast. (131)

18. 'Whosoever is a provoker and is avaricious, has sinful desires, is envious, wicked, shameless, and fearless of sinning, let one know him as an outcast. (132)

19. 'Whosoever reviles Buddha or his disciple, be he a wandering mendicant (paribhâja) or a householder (Gahattha), let one know him as an outcast. (133)

20. 'Whosoever without being a saint (arhat) pretends to be a saint (and is) a thief in all the worlds including that of Brahman, he is indeed the lowest outcast; (all) these who have been described by me to you are indeed called outcastes. (134)

21. 'Not by birth does one become an outcast, not by birth does one become a Brâhmana; by deeds one becomes an outcast, by deeds one becomes a Brâhmana. (135)

22. 'Know ye this in the way that this example of mine (shows): There was a Cândala of the Sopaka caste, well known as Mâtanga. (136)

23. 'This Matanga reached the highest fame, such as was very difficult to obtain, and many Khattiyas and Brâhmanas went to serve him. (137)

24. 'He having mounted the vehicle of the Gods, (and entered) the high road (that is) free from lust, having abandoned sensual desires, went to the Brahma world. (138)

25. 'His birth did not prevent him from being re-born in the Brahma world ; (on the other hand) there are Brahmanas, born in the family of preceptors, friends of the hymns (of the Vedas). (139)

26. 'But they are continually caught in sinful deeds, and are to be blamed in this world, while in the coming (world) hell (awaits them) ; birth does not save them from hell nor from blame. (140)

27. '(Therefore) not by birth does one become an outcast, not by birth does one become a Brâhmana, by deeds one becomes an outcast, by deeds one becomes a Erâhmana.' (141)

This having been said, the Brahmana Aggikabharadvâja answered Bhagavat as follows :

'Excellent, O venerable Gotama ! Excellent, O venerable Gotama. As one, O venerable Gotama, raises what has been overthrown, or reveals what has been hidden, or tells the way to him who has gone astray, or holds out an oil lamp in the dark that those who have eyes may see the objects, even so by the venerable Gotama in manifold ways the Dhamma has been illustrated ; I take refuge in the venerable Gotama and in the Dhamma and in the Assembly of Bhikkhus. Let the venerable Gotama accept me as an upasaka (a follower, me) who henceforth for all my life have taken refuge (in him).'

NOTES AND NEWS

SADDHARMA VIHARA IN CALCUTTA.

FIRST JAPANESE BUDDHA TEMPLE IN INDIA.

The Nipponzan Myohoji or Nipponzan Sadharma Vihara, at 60, Lake Road, Ballygunge, Calcutta, was opened by the Mayor of Calcutta on the 16th February, 1935, which happened to be the Birth anniversary of Nichiren Bodhisatva. This is the first Japanese temple on Indian soil. The opening function was a brilliant success.

The programme of the opening ceremony began on the previous day at 3 in the afternoon when the Buddha Images formerly in the Sri Dharmarajika Chaitya Vihara were led by a picturesque procession with gay flags, music and recitations from the Victoria Memorial to the newly—built Japanese Vihara on the Lake Road. The procession which consisted of Buddhists of Japan, China, Burma, India, Ceylon, and of Hindus, Sikhs and Jains augmented as it passed through different streets testifying to the general enthusiasm felt for it. Camera men were busy taking snaps from vantage points in the streets and next day's newspapers were able to supply a new item of interest to their readers in the shape of photographs taken on the occasion. In the evening the ceremony was concluded after flower offering and music by Indian Buddhists.

At 5 P.M. on the 16th February the opening Service was conducted by Japanese Buddhists priests in silk robes with offerings of fruits, flowers, and recitations from the sacred texts. While Temple bells were ringing the Mayor opened the door of the Vihara with a silver key. The Mayor and other distinguished guests having seated in front of the image, consecration ceremony was performed by Bhikkhus led by Revd. Fuji. This was followed by an address in Japanese by him as head of the temple. The Mayor

addressing the distinguished assembly present at the ceremony, observed: "this temple, an embodiment of those principles of love and tolerance which Buddha preached, will help to further strengthen the bond of cultural fellowship between the two peoples. Sympathy is the foundation of all morality. This is one of the great teachings of Lord Buddha. Let this be the motto in all our attempts at establishing the most cordial relations between Japan and India on a firmer basis."

"It seems to me", continued the speaker, "that the great master's message was attuned to our own world—a world which appears to be stricken with strife and selfishness. Lord Buddha's teachings have a great lesson for us, for, what he wanted of frail men like us, as I understand it, was not elaborate religious observances, but the development of sound human qualities as would ensure the attainment of peace and contentment for the individual as well as for the society."

The Mayor concluded with the following remarks: "Lord Buddha affirmed that Truth does not lie in extremes, it lies in the middle path. Apart from its religious and spiritual implications, Buddhism is very directly concerned with the moral and social aspects of our life. To Lord Buddha the essentials of religion consisted in right living, in forgiveness, in non-violence and good deeds. It was the glory of India that Buddha was born here and first conceived the idea of this religion of *Ahimsa* which enacted proud episodes in our history of cultural penetration into lands across the seas."

Seth Jugol Kishore Birla then addressed the meeting (see elsewhere for his speech).

Bhikkhu Ottama expressed his great happiness at the establishment of the Japanese Temple and hoped that the day would come when Japan and India would be able to mingle together in fellowship under the deep reposefulness of the Buddhist banner of love and *Ahimsa*. Other speakers included Dr. B. M. Barua, Dr. Arabinda Barua, Si. Gurudit Singh,

Sj. Padmaraj Jain, Devapriya Valisinha, Raja Kshitindra Deb Rai Mahasai, and Sj. Santa Kumar Choudhury.

Among those who had contributed towards the building of the Japanese Temple, Seth Jugol Kishore Birla gave the largest donation. The other contributors were Messrs. Radhakissen Sagarmull, D. P. Khaitan, Kedar Nath Poddar, Sewux Bugri, M. Senda, etc. Mr. Sris Chandra Chatterjee is responsible for the design of the Temple.

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BHIKKHU JAGADISH KASYAPA IN CALCUTTA.

Bhikkhu Jagadish Kasyapa, one of our esteemed contributors, spent a couple of days at the Mahabodhi Society, Calcutta, on his arrival from Ceylon on the 24th February last. He is now at Sarnath. We are expecting from him a series of lectures at our Hall in Calcutta on his return from there. Bhikkhu Jagadish Kasyapa who is from Behar, spent a number of years at the well-known Vidyalankara College, Kelaniya, studying Pali and Buddhist philosophy. He is an M.A. in Sanskrit and Pali. He intends to visit Burma and the far East to further his studies of Buddhism.

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MAHA BODHI SOCIETY BRANCH IN HOLLAND.

Mr. Bayard Elton, Secretary of the British Maha Bodhi Society, writes :—

“Will you please allow me to announce the formation of a new national branch of the Maha Bodhi Society? This new off-shoot from the parent stem has been formed in Holland with the title of “Nederlandsche Maha Bodhi Vereeniging” (Netherland’s Maha Bodhi Branch) and aims to be a self-supporting member of the great Maha Bodhi tree all over the world.

The officers of the new society are, Mr. C. Lorrier of Haarlem, president ; Mr. M. G. J. Beets, secretary ; and Mr. G. Sibeijin, treasurer. The two latter gentlemen are

resident in Amsterdam. The address of the new society is J. M. Coenenstraat 25, Amsterdam."

We congratulate our co-religionists in Holland on the establishment of this Branch Society, which, we hope will grow up as a central organization for the study and propagation of Buddhism in Holland. There are many Buddhists scattered about in the country and they should be brought within the fold of the Society. In Europe specially no movement can expect to flourish, without the help of a well organised Society. The necessary start has been given and we hope all Buddhists will join the society and work in a spirit of brotherhood till success is attained.

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BUDDHIST BHIKKHUS RELIGIOUS USAGES BILL.

A widespread anxiety was caused by a Bill which Sir Joseph Maung Gyi wanted to introduce in the Burma Legislative Council with a view to restoring to the bhikkhus the right of deciding disputes among their own members, which they had enjoyed until it was set aside by the Court of the Judicial Commissioner of Upper Burma on the ground that it was not supported by any previous legislative enactment. Sir Joseph stated that the Sangha was unable to accept the idea that any layman would be able to realise the spirit of the Vinaya so well as Bhikkhus of long standing, who had studied the Vinaya and had experience of the application of its rules. He maintained that the passing of the Act would not cause much loss of revenue and that the Act would give great satisfaction to all the Bhikkhus of Burma. C. P. U. Kin Maung opposed the Bill, holding that the question should be left to the Buddhist Sangha and that it was not a fit subject for consideration by the Council.

The leave for introducing the Bill was refused by the House by a majority of votes. The motion was, therefore, lost.

MALARIA IN CEYLON.

The malaria in Ceylon has now been fairly brought under control. Dr. A. T. W. Simeons of Bombay who is now engaged in the anti-malaria campaign is reported to have obtained very good results by the application of a drug called *Atebrin Musonat*. Malaria has been wiped out from some villages in the neighbourhood of Kurunegala where it had appeared in the most virulent form. The same treatment would be extended, it is hoped with the same satisfactory result, to the other affected parts of the island. The Government has sanctioned a large sum of money in a supplementary Budget for an effective campaign against malaria. But hardly has one enemy been vanquished before another has appeared at the door, and it is too early yet to prophesy which is going to be the worse of the two. The continued drought for months together has left Ceylon without a harvest and a severe famine can now be easily predicted. Such a situation cannot be met by the Government of Ceylon with its finances already depleted by the long-drawn-out struggle with malaria. The death-roll has mounted to forty-thousand, counting only the victims to the epidemic, and the number may rise indefinitely if immediate action is not taken to supply food and medical help to all those who need them. No Government can deal with a task of such magnitude unless efforts are made within and outside the country by public-spirited and philanthropic men to render help and co-operation to the Officials.

The Mahabodhi Relief Committee issued its Appeal to individual men and institutions and to the public in general through newspapers and monthly journals. The Committee also approached some wealthy people for help. But it is regrettable that the public in India seemed not to take much interest in the fate of their neighbours in Ceylon. There is, no doubt, some justification for such an attitude of indifference. The Press brought out a number of conflicting reports regarding the actual state of affairs in Ceylon, producing the impression that Ceylon was very well able to take care of herself

and that she did not want help from outside. It is hardly necessary to point out that such a view of the situation in Ceylon is altogether erroneous. The provision of the most ample relief is required to save the island from the clutches of a famine that can easily carry off thousands who have hardly any power of resistance left in them on account of the physical prostration caused by malaria.

Contributions to the Mahabodhi Relief Committee may be forwarded to the Treasurer, Mr. Devapriya Valisinha, 4A, College Square, Calcutta.

CHRISTIANIZATION OF SOUTH SEA ISLANDS.

According to a statement published in Calcutta papers, the South Sea Islands are being rapidly Christianized. The natives there represent a primitive state of society, still for the most part uninfluenced by civilisation. Japan seems to encourage the christianization of the South Sea Islanders from a belief that organised life among them will be facilitated by their contact with Christianity and that it is more suited to their temperament. That Christianity has any advantage over Buddhism from the point of view of superior organisation is a myth. The conception of Sangha shows clearly enough how much emphasis was laid by Buddhism upon organised activity. It may be hoped that Japan, having so well distinguished herself at the last Pan-Pacific Conference by her leadership in formulating schemes for the promotion of the Buddhist cause in the world, will not fail herself to make it prosper by a suitable use of the resources which she has at her command. Buddhism firmly established in the South Sea Islands, will obtain a new foothold for its further progress and the stability of the world peace which was aimed at by the Pan-Pacific Conference, held last year in Tokyo, may be gradually secured by the increasing influence of the Buddhist teaching. We draw the attention of the Buddhist leaders in Japan to this question. They must consider the possibility of sending a strong Buddhist mission to the islands to propa-

gate Buddhism which we believe will be more readily welcomed than Christianity.

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BUDDHADAY NUMBER OF OUR JOURNAL.

The Buddhaday number of the Mahabodhi will be published early in May this year. As it will be twice as big as its usual size, it will be possible for us to include in it a greater variety of articles, news, and pictures than we can do in an ordinary number. May we request our contributors and other friends to send in articles, letters, pictures, etc. to the Editors, 4A, College Square, Calcutta, by the 15th of April next, so that the Journal may be brought out in time?

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A SERIOUS GRIEVANCE OF THE BUDDHISTS IN INDIA, REDRESS WANTED.

Buddhists in India being a small community often find it difficult for them to obtain fair treatment even at the hands of the Government. The other minorities in India seem to enjoy better luck than the Buddhists, some of whose grievances have already been published by us in The Maha-Bodhi. But it is to be regretted that nothing has been done so far to remove those grievances. One of the most serious of them is that there is no public holiday in India for celebrating Wesak which commemorates the Birth, Enlightenment, and the Mahaparinibbana of the Buddha. Although the public holiday is specially required by the Buddhists, there is no doubt that Hindus also hold the day sacred and will celebrate the occasion fittingly. May we, therefore, expect that the Government of India will give their early consideration to the subject and redress a long-standing grievance of the Buddhists in India?

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INTERNATIONAL BUDDHIST UNIVERSITY ASSOCIATION

The following public lectures were delivered by Anagarika B. Govinda, General Secretary, I. B. U. A., at Tagore's

University 'Vishvabharati', Santiniketan, under the auspices of the International Buddhist University Association :

8th Jan.

Origins of Mahayana Symbolism and its influence on Hindu architecture.

11th Jan.

The Law of Dependent Origination and the Eightfold Path.

1st Feb.

The doctrine of relativity in early Buddha.

4th Feb.

The doctrine of relativity and intuition with regard to Zen Buddhism.

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BUDDHIST POPULATION IN INDIA

Ajmere-Marwar	...	4	Coorg	3
Andaman & Nicobar	2,912		Delhi	76
Assam	...	14,956	Madras	...	...	1,359
Baluchistan	...	68	North West Frontier			
Bengal	...	316,031	Province	...	...	2
Bihar & Orissa	...	919	Punjab	...	...	3,723
Bombay	...	2,204	United Provinces	730
Central Provinces and			Indian States	93,717
Berar	...	66				
			Total	454,760

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LATE MRS. N. D. S. SILVA.

It is with deep regret that we have to record the passing away of Mrs. N. D. S. Silva after a prolonged illness at a Sanatorium in Vienna where she had gone for treatment. Mrs. Silva was a devout Buddhist well known for her philanthropy in Ceylon. Her generosity was not confined to Ceylon alone. She gave liberal donations to the Maha Bodhi Society for the erection of the Calcutta and Sarnath Temples and took keen interest in the Indian work.—

The ashes of the deceased were brought back to Ceylon by Mr. N. D. S. Silva and duly deposited in the family vault. A large number of the leading citizens were present at the jetty on the occasion.

We express our deep sympathy with Mr. Silva and his family in their loss.

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LAWS OF MARRIAGE AND INHERITANCE OF THE BUDDHISTS.

Replying to a question by Dr. Thein Maung in the Assembly on Feb. 22, regarding the number of Buddhists and the laws governing their marriage and inheritance, the Home Member referred to page 517 of the Census Report of 1931, Volume I—India, part II—Imperial Tables.

Subject to the optional right to contract marriage under the Special Marriage Act, Indian Buddhists were governed in respect of marriage by their personal law. In respect of intestate succession they were governed by their personal law, unless they had contracted marriage under the Special Marriage Act, in which case they became subject, under the operation of section 24 of that Act to part V of the Indian Succession Act, from which sub-section (1) of section 29 thereof otherwise excluded them.

In respect of testamentary succession they were governed by part VI of the Indian Succession Act to the extent indicated in section 57 of that Act, and for the rest by their personal law.—*Associated Press*.

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A MAGNANIMOUS GIFT OF Rs. 10,000 FOR THE PUBLICATION OF TRIPITAKA.

Mr. Jogendralal Barua, Retired Assistant Engineer, of Pahartali, Chittagong and his wife Mrs. Rupasi Bala Barua, have donated Rs. 10,000/- to the Buddhist Mission, Rangoon, for publication of the Tripitaka in Bengali characters.

After the whole Tripitaka is published some sets will be sent as presents to big libraries of the world. This is a unique gift to the Buddhist Mission and the Buddhist world at large.

IN REMEMBRANCE



THE LATE VEN'BLE SRI DEVAMITTA DHAMMAPALA
whose 2nd death anniversary falls on the 29th April 1935.



THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA
IN MAY 1892.

चरथ भिक्खवे चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय चत्थाय
हिताय सुखाय देवमनुस्मानं । देसेथ भिक्खवे धम्मं आदि कल्याणं मज्झे कल्याणं
परियोसान कल्याणं सार्धं सुव्यञ्जनं केवलपरिपुषं परिसुद्धं ब्रह्मचरियं पकामेथ ।

“Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure.”—MAHAVAGGA, VINAYA PITAKA.

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APRIL, B. E. 2478
C. E. 1935

[No. 4

SRI DEVAMITTA DHAMMAPALA

IN MEMORIUM.

Sri Devamitta Dhammapala passed away from this world on the 29th April, 1933. We shall celebrate his second death anniversary this year at 4A, College Square, Calcutta, and other places associated with his work.

The influence of a great man works unseen in human society. Consequently no correct estimate of its importance can be made. But it is necessary to remember our leaders and the benefit we have received from them at least once annually after they have passed away. It is only by doing

so that we can make their influence prevail. The wisdom of holding anniversaries thus becomes manifest. But in our case it is not the desire of benefiting the world that will be our chief object. We are carrying on the work which was the passion of Sri Devamitta's life and for doing which he was willing to be reborn twenty-five times as he said with his last breath. We wish to recall the time when he was present in our midst on such occasions and consider carefully our year's work so that if any improvements were neglected and opportunities missed we might the more readily discover them and by our vigilance avoid making them again in the future.

The main facts of Sri Devamitta's life have been offered more than once in these pages and there will be no use in rehearsing them again. When he came to Calcutta for the first time, he was surprised at the friendly reception accorded to him by some eminent citizens who must have seen in him the promise of what he later became. He was at that time a young man of twenty-five, without any systematic financial support, but full of courage and possessing a conviction which he knew how to impart to others. During his active life, he was for the most time in Calcutta where he made many friends who appreciated his objects and had full sympathy with them. But most of them died before he himself passed away, and his weak state of health prevented him from seeking new friends. After the construction of the great Vihara at Sarnath, he left the city to make it his abode. It was at Sarnath under the shadow of the splendid Vihara that he peacefully breathed his last.

There was one episode in his life of a far-reaching significance involving the expenditure of a great amount of money and energy. But probably without this expenditure of money and effort the subsequent development would not have been possible. As soon as Sri Devamitta Dhammapala visited Buddha Gaya and saw its desecration, he inwardly resolved to stake everything in his life to restore it into Buddhist hands and to protect it from the defilements which were

caused there by certain meaningless rituals. True to his resolve, he fought for the possession of the Mahabodhi Temple for nearly forty years, and even a year before he passed away he had called upon Buddhists everywhere to co-operate with him in the struggle against the Mahant. It would have surely given him great happiness to know that the moment has almost arrived when the matter would be settled as he had wished it to be settled. The Indian Legislature would do the justice which it was not within the power of the Courts to confer. And if the struggle terminates as happily as we imagine, nobody would grudge a share of the victory to our leader who had fought single-handed for so many years of his life.

BUDDHIST PHILOSOPHY

BY DR. WOLFGANG SCHUMACHER.

Philosophy has to-day fallen into disrepute. It has become the property of a small class with a University education ; it has lost the respect of the people and, therefore, any influence it might otherwise exercise in shaping the life of the masses, as of the individual.

Whereas Empedocles was the hero of a whole nation, whereas the wise men of India were more highly respected than the kings, the philosopher of to-day is regarded by the man in the street as a freakish and useless member of human society. The cause of this low estimate of the worth of Philosophy in the present day lies not so much in the technical and materialistic trend of modern thought, as in the philosopher of the time himself. He presents to the man of to-day, gazing, as he does, with open eyes at the world around him, a mental life which is dead and petrified by empty ideas. Philosophy of this kind, devoid of any living connection with the world,

cannot be expected to effect a transformation in the world or to share its morals. The importance of logic and dialectics has been exaggerated to the detriment of ethics, which latter were formerly considered—and rightly so—to be the most important part of Philosophy.

The philosophers of to-day are also no longer wise men, they are not leaders or paragons ; they are lecture platform professors, at best men with an astounding amount of knowledge, and astute logic at their disposal. As human beings, they are often quite negligible quantities, if not actually even of inferior character. Many of them have gone so far as to degrade Philosophy to the level of a trade, by means of which it is possible to gain money and titles.

In view of the perversion of mental life which has thus taken place, one would appear to be justified in asking whether Philosophy has any further right to existence. Yet, in the same way as no individual can progress without the guidance of rational thought and moral strength, so can no people devoid of ideas and ideals, and deprived of ethical organisation, exist.—

“All things are guided by mind, shaped by mind, mind is the first and highest being in them”—so runs an old Buddhist saying.

We need a philosophy, a spirit of striving towards the mental, more urgently than many of civilisation's achievements. But such philosophy must then be firmly rooted in everyday life, it must be educative in its effects, it must present clear ideas in simple and easily understood language, so that any and everyone can grasp its meaning. Above all, however, the philosopher himself must once again become a leader and a paragon—“one perfect in knowledge and ways.”

But this alone will not suffice for the building up of a new mental life. It is indispensable that the philosophy presented should be based on unshakable principles, and not on phantasies of the imagination. Just as it is impossible to build a

house on bad foundations, so can a building of mental bricks only be erected on a foundation of indisputable facts. Such facts prove their very indisputability by being essentially beyond all doubt. It is, therefore, the duty of every philosopher to doubt everything and only use as foundation stones for his building of thought those factors which are not open to doubt.

"Doubt everything at least once in your life", says Lichtenberg, and Descartes' "*de omnibus est dubitandum*" (one should doubt everything) is certainly the best starting point for a true philosophy. Above all, one must doubt all our inherited and traditional beliefs and ideas of God, the Soul, Evolution and Eternity. All these are only words which have a habit of creeping in where comprehension is absent.

We have no knowledge as to a perfect creative Being, God; we have no knowledge as to an eternal soul. Is there anything as to which we have absolutely unshakable knowledge? Or does not Du Bois-Reymond's terrible utterance: "*Ignoramus, ignorabimus*" (We know nothing and we shall never know anything) apply to all human thinking?

We have one absolute piece of knowledge, one absolute certainty—we know that we must die some time. The plain fact that we all have to face death cannot be doubted. It can only, however, be of value for our Philosophy if we consider it quite coolly, quite soberly. If we entertain hopes of eternal bliss beyond death, we have already left the firm ground of facts and have entered the realms of belief.

The success of sober thought on the subject of death lies in the fact that we gain a feeling of certainty in life which we did not before know. Most people avoid thinking about death. When sickness and danger of death overtake them, they are then gripped by fear and horror. One, however, who thinks about death at an early stage in life, wins an aloofness from all his surroundings; he does not feel himself to be the owner of his life and his property—he only feels he is a

steward, who may be called away at any time. When death or a stroke of Fate approaches, he is armed with equanimity. He is ready for the journey at all times, and, as Seneca puts it, he spends each day as if it were his last. Death, which previously aroused only fear and horror, has actually become a source of blessing. Peace and equanimity rule his whole life.

Such considerations of death form no species of pessimism ; they mean, on the contrary, conquest of death, a philosophy of freedom, manliness and honour, such as are worthy of a hero. The Visuddhimagga of the Buddhagosha glorifies death in the following words :—

“Whilst beings who have not developed the process of thought about death give way to fear, trembling and despair in the hour of death, similar to a wild animal surprised by evil spirits, snakes, robbers or hunters, that other one is not subject to all these things and he finishes his days without fear and unperturbed.”

(Visuddhimagga I, p. 239).

In thinking about death we have found a sure starting-point for our philosophy, by means of which one can place solid ground under one's feet in this life and which will cause one to make high moral demands on oneself. Buddhism is the only religion which builds on a basic idea of this kind, raised beyond all possibilities of doubt. And for this reason the Buddhist Faith is the only religion which demands no beliefs, but meditative thought. Buddhism is therefore more a philosophy than a religion in the ordinary sense.

The whole of the Buddhist doctrine can be derived from this experience of the fact of death, just as this experience guided the trend of the young Gotama's thought and life. All the other teachings of Buddha may be listened to in a critical manner as working hypotheses—the basic foundation of this structure can no longer be shaken.

The theory of re-incarnation may first of all be taken as one such working hypothesis. We experience ever again on

this earth that countless living beings die and leave us, on the one hand, and on the other hand, countless new beings enter this earth life. Should not here the possibility be considered of solving both problems, that of life and that of death, by joining the two ends to form a ring? Buddha taught that birth is the result of former lives and deaths, and that death is only a change in the scene of action, and not a cessation of existence.

That which an individual has done right or wrong will not be rewarded or punished by some high being ; he has to live the results himself in a later re-birth. Just as man has to answer for his deeds in this, his present life, so will he have to take the responsibility in his next life for that which he thinks and does in this one. Good, unselfish and pure living leads to re-birth in pure and bright surroundings ; a low standard of thought and mean actions have re-birth in dark, suffering surroundings as their result. There will be no eternal soul to free itself from the human clay and soar heavenwards. The individual will become the legatee in death of his present actions, no more and no less. May each one of us see to it in good time that we enter into a good legacy !

In the hour of death, no sacrament can help us, no blessing, no curse—then we are faced remorselessly with that which we have ourselves created. That is why we cry out : *Memento mori* !

Think of death ! Let any and every hour find you prepared, free from worldly longings, free from fear and trembling, armed with a surplus of good deeds and thoughts !*

* By the Courtesy of the International Buddhist University Association,
Editors, THE MAHABODHI,

THE FUNCTIONS OF CONSCIOUSNESS AND THE PROCESS OF PERCEPTION FROM THE STANDPOINT OF BUDDHIST PSYCHOLOGY

BY ANAGARIKA BRAHMACHARI GOVINDA

According to the knowledge of the transitory character of all phenomena of life that is represented internally in the fleeting processes of consciousness, externally in the slow but continuous change of the body, the Buddhist compares existence to a river having its source in birth and its mouth in death. Since birth and death are merely communicating doors from one life to another, therefore the stream of causally connected processes of existence—that is, continuous processes of consciousness, (in which alone existence is represented)—is the medium uniting the different lives of an individual (as well as the phases within one life).

In fact every moment is the transition to a new form of life, since in every moment something becomes past and dies, while something new appears or is born. The expression for birth, respectively re-birth, is *paṭisandhi*, which means literally 're-union', and in this case, is not to be understood in the physiological but in the psychological sense. The term for death *cuti*, literally, decay, disappearance.

Also, in the following respect, the simile of the river, concerning the stream of consciousness, holds good :—Both appear constant as a whole, though their elements are ever changing. The river which I saw yesterday is not the same river I see to-day, because not a single drop of yesterday's water has remained in the same place. Also, the river is a different one at its source than in its middle and at its mouth. Thus there is identity neither in its spatial appearance, nor in its duration in time. Nevertheless, there can be no question about the river's existence, and doubtless one can speak of its reality

in a certain sense. But this is not objective in a material sense. It is the *relations* of matter, time, and space, existing among the changing components, that form the constant element. In the same way, the constancy of relations in the ever renewing process of becoming conscious, ("being conscious" does not exist in reality, but only a constant becoming-conscious), creates the illusion of an "I-entity" or fixed personality.

Schopenhauer uses the fact that we are able to perceive the transitoriness of things as an argument for the eternity of the inner being—just as one is aware of the movement of a boat only in relation to the unmoving shore. Buddhist's interpretation is exactly opposite: "If the subject be self-same, it should always regard an admittedly changing object as different at different times, but never as the same for two consecutive moments. But the fact that we can regard a changing object as identical at different times, even after a lapse of a long interval, shows to the Buddhists that the subject cannot possibly remain the identical self for any two consecutive moments throughout that interval." (Shwe Zan Aung: "Compendium of Philosophy"—page II.) The relation between subject and object is that of two moving systems: if their movement is exactly of the same kind, it creates the impression of non-movement; if their movement is of different kinds, that system which is the object of perception appears to move while the system of the perceiving subject seems to be stationary. Man generally makes the external world the object of his observations, and the more he becomes aware of the transitoriness of the world, the more he believes himself to be constant. If he would make *himself* the object of his analysis, soon the opportunity would arise to see his own impermanence. This does not contradict the possibility of resting within oneself. —Let us return to the simile of the river:—where do we observe the greatest motion of the water? Most probably along the banks, because they do not visibly change, while the middle of the river is the most quiet part which—if one does not bring

the banks into observation,—seems to be quite immovable, provided the stream is disturbed neither by tributary rivers, nor by any internal or external hindrances. That which is moved cannot distinguish its own movement, except in relationship to something else. In the very same way we are only able to find tranquillity within ourselves if we do not regard the external world and its effects. But as soon as an inner resistance manifests itself, or this tranquillity is disturbed by external influences, (sense impressions) the quiet stream is cut—its continuity is interrupted—and the balanced motion is transformed into a greater or smaller vibration according to the intensity of the resistance—a vibration which becomes conscious in form of arising perceptions, thoughts and representations.

Consciousness can be defined as a phenomenon of resistance—an obstruction of the stream of being, comparable to the arising of heat and light as phenomena of resistance of the electric current. We can go even further, and maintain that every kind of action be a phenomenon of resistance. Only the resistance of the boiler makes steam an effective power. Because “power as such” is just as impossible as “resistance as such”. Resistance is inertia in relationship to a moving power. Thus consciousness proves itself to be the resultant of two components,—namely, movement and inertia. Figuratively expressed, this resultant appears as vibration, or rhythmic movement ; probably the most profound symbol of activity. If vibration is strong enough, the stream of being is interrupted, because its movement is turned into another direction and stopped by the vibration. The longer the vibration continues the more intensive is consciousness. From these pre-suppositions we might be able to explain the desire for duration in conscious beings—particularly the idea of the persisting self in man. Because consciousness itself, as a phenomenon of resistance, is a constantly renewing effort to persist, and in this respect, in every phase identical with the previous ones. Hence the experience “I am I”. One could define furthermore ; if consciousness is a phenomenon of resistance it must

appear the most intensive in those forms of existence which are exposed to the greatest obstacles.

As far as our observations reach, nature proves this theory ; the plant is more conscious than the mineral, the animal more conscious than the plant, and man more conscious than the animal. And if we like to accept the Buddhist version of the condition of celestial, that is happier, beings, we reach the conclusion which is in exact accordance with the thoughts here outlined, that the beings of higher planes, whose existence is exposed to much less resistance and whose state of being is accordingly of much longer duration, possess correspondingly a less differentiated (and therefore less "I"—emphasized) consciousness.

Differently defined (and only as a sketch of the idea, which I express with due reserve) : the more persisting the form, the less intense the consciousness (the inner moment of persevering inertia.) The more changing, the more moving, the more oscillating the form, the stronger is the inner principle of persistency (in thinking beings the "I-consciousness"). Consciousness is a phenomenon of equalization, or the faculty of persistency, transformed into the inner being. Material form is the faculty of persistency which has become both visible and external. In other words it is a visible form of consciousness.

Therefore, who strives for self-maintenance remains in the extreme, the unreal ; he who strives for annihilation tries to escape reality through another extreme. Reality is the continual oscillation between movement (non-being) and stability (being), the synthesis of both principles represented in the process of becoming, according to the law. This process, expressed in the terms of individual existence, is characterized by the three above mentioned phases : *paṭisandhi*, *bhavaṅga*, *cuti*. The most prominent of them is *bhavaṅga*. In Sumangala's "Abhidhammattha-Vibhāvanī", a medieval Ceylonese commentary, *bhavaṅga* is explained as "cause, reason, indispensable condition of our being regarded subjectively as continuous ; the 'sine qua non' of our existence, that without which one

cannot subsist or exist". (p. 104). Ledi Sayadaw defines bhavaṅga as "the function of being, by reason of which the passive side of existence (upapatti-bhava) continuously exists so long as the janaka-kamma (reproductive Karma) of the past, which caused that existence, lasts". (Compendium, p. 266.)

This is the general aspect of bhavaṅga : but it can also mean a functional state of the subperipheric consciousness, which occurs when an external object through the "five doors" of the senses (pañca-dvārā) or an internal object through the mind (mano-dvārā) enters the stream of being (bhavaṅga-sota) and sets it into vibration (bhavaṅga-calana). As soon as the vibration has reached its climax, the stream, which runs below the limit of the actual or peripheral consciousness is interrupted (bhavaṅguppaccheda) and now being dammed up, rises above its former limitations, changing from a potential state into a state of activity. In other words the stream (sota) has ceased to flow, is 'cut off' (upaccheda), and just as we cannot speak of a 'stream' (if that of which it is composed no longer flows) so we cannot speak of bhavaṅga-sota if the continuity of its movement is interrupted by vibration, though it is the same energy which is transformed from the one type of movement into another—as a horizontally moving force stopped by an obstacle, may be converted into a vertical movement. With the interruption of bhavaṅga-sota eleven functions are liable to come into activity :

- | | |
|---------------------|--|
| (1) āvajjana : | to become aware, |
| (2) dassana : | seeing, |
| (3) savana : | hearing, |
| (4) ghāyana : | smelling, |
| (5) Sāyana : | tasting, |
| (6) phusana : | touching, |
| (7) sampaticchana : | reception, |
| (8) santirāṇa : | investigation, |
| (9) voṭṭhappana : | determining, |
| (10) javana : | full cognition, apperception, |
| (11) tadārammaṇa : | retention, identification, registration. |

Together with the three subperipheral functions (*paṭi-sandhi*, *bhavaṅga*, *cuti*) their number increases to fourteen. If we regard them under the point of view of the state (*ṭhāna*) of consciousness, we get ten, because the five sense perceptions are only modifications of the same kind of consciousness, which as such can be represented by one class within the same process of perception.

The unit of measure for the duration of these states of consciousness is the 'thought moment' (*cittakkhaṇa*) which, the commentators say, lasts less than a billionth part of the time necessary for an eye wink or a flash.

But even in this inconceivably minute fraction of time, one still discerns three stages (similar to the three main phases of individual existence) ; arising (*uppāda*), the fully developed, or stage of relative permanence (*ṭhiti*) and the dissolution (*bhaṅga*). Just as one takes the atom to be the smallest indivisible unit of matter, just so is the *khana* the ultimate time unit.

Seventeen thought moments (*cittakkhaṇa*) (each of them containing three simple 'khana's) form the longest process of consciousness, as effected by sense perceptions, and in accordance with this theory, seventeen thought moments are accepted as the duration of material phenomena, in Buddhist Philosophy.

This is of great interest in so far as the connexion between the physical and the psychical,—the principal unity of mental and material law—is proclaimed herewith. Therefore it follows that—matter, also, becomes only a special case of psychic experience and accordingly is admitted to the group of the elements of consciousness. Even there, where the Buddhist speaks about the material or bodily form, (*rūpa-dhammā*) this cannot be understood in the sense of an essential contrast to the physical—the less the concept of substance is foreign to his vision of the world—but much more in the sense of an internal and external phenomenon of the same process, which is of interest to him only in so far as it relates to the realm of immediate experience, and touches upon the living individual

and his consciousness. In consequence of this psychological attitude, the Buddhist does not inquire into the essence of matter, but only into the essence of the sense perception and experiences which creates in us the representation or the idea of matter.

"The question regarding the essence of the so-called external phenomena is not decided beforehand ; the possibility remains that the sensual (*rūpa*) and the mental, though correlatives, cannot be dissolved into each other, but may have nevertheless, the same source. In any case, the Old Scholastics also took the external world, according to the theory of karma, to be a constituent of personality." (Rosenberg). In this way Buddhism escapes the dilemma of dualism, with which mind and matter remain accidentally combined units, the relationship of which has to be specially motivated. Only from this standpoint is it conceivable that among the eleven qualities or principles of *rūpa* the material as well as the immaterial elements are enumerated, as we see in the sixth chapter of the "Abhidhammattha-Sangaha". In this respect we must agree with Rosenberg when he emphasizes that the Dharma-categories are correlatives which complement each other, that is, together forming the consciousness and its contents.

"The *Rūpa*-Dharma are not to be separated from the other Dharma-categories, the consciousness, the emotions, etc ; but they arise and disappear momentarily, as the others, and enter as independent correlatives into the forms of impermanent combinations from which the stream of consciousness is composed." (Rosenberg) As an example of the process of perception, on account of a visible object, the Buddhist tradition uses the following simile, popularized by Buddhaghosa :

"A certain man with his head covered went to sleep at the foot of a fruiting mango tree. Then a ripe mango loosened from the stalk, fell to the ground, grazing his ear. Awakened by that sound, he opened his eyes and looked ; then stretching out his hand he took the fruit, squeezed it, smelled it, and ate it. Herein, the time of his sleeping at the foot of the

mango tree is as when we are subconsciously alive (*bhavaṅga-sota*) ; the instant of the ripe mango falling from its stalk and grazing his ear is like the instant of the object striking the sentient organism (*bhavaṅga-calana*) ; the time of awaking through the sound is like that of adverting by the five (sense) doors agitating the subconscious life continuum (*pañcadvārāvajjana*) ; the time of the man's opening his eyes and looking is like that of accomplishing the function of seeing through visual cognition (*cakkhu-viññāṇa*) ; the time of stretching out his hand and taking the mango is as that of the resultant mind-element receiving the object (*sampaṭicchana*) ; the time of taking it and squeezing it is as that of the resultant element of mind-cognition examining the object (*saṁtīraṇa*) ; the time of smelling it is as that of the inoperative element of mind-cognition determining the object (*voṭṭhappana*) ; the time of eating is as that of apperception (*javana*) enjoying the taste of the object." (*Aṭṭhasālinī*, p. 271, in Maung Tin's translation, p. 359 f).

Shwe Zan Aung uses this simile with some alterations. The mango is falling on account of the wind stirring the branches, and the man sleeps with his head covered. "The striking of the wind against the tree", he explains, "is like the 'past' life moment, during which the object enters the stream and passes down with it, without perturbing it. The swaying of the branches in that wind represents the vibration of the stream of being. The falling of the fruit corresponds to the arrest or interruption of being, the moment at which the stream is 'cut off' by thought...etc. Finally, the swallowing of the last morsels that are left in the mouth* corresponds to the operation of retention after which the mind subsides into mere vital process, even as the man once more falls asleep." (*Compendium*, p. 30).

* The after-taste had perhaps been an apter simile," says Mrs. Rhys Davids.

Buddhaghosa's version seems to me better in so far as it preserves the unity of the simile while Shwe Zan Aung, or the tradition he follows, wavers between two points of relation, making first the tree and then the awaking man the object of comparison.

The process of perception which is explained in this simile contains seventeen thought moments. When a sense-object enters the stream of being, it takes one moment until vibration sets in (*bhavaṅga-calana*) and two moments more until the flow is stopped (cut off) (*bhavaṅguppaccheda*) by the increasing intensity of these vibrations. The following functions arise in due order for one moment each :

āvajjana (in the fourth moment)

dassana respectively *savana*, *ghāyana*, *sāyana*, *phusana*,
(in the fifth moment)

sampaticchana (in the sixth moment)

santīraṇa (in the seventh moment)

voṭṭhappana (in the eighth moment)

The culmination of the whole process is *javana*, the full perception (apperception) or knowledge of the object which lasts for seven moments (from the ninth to the fifteenth inclusive). Finally the process terminates in two moments of identification or registration, (*tadārammaṇa*) after which the consciousness is again absorbed in the quiet flow of the stream of being.

This complete process of seventeen moments takes place only if the intensity of the sense-object is very great (*atimahanta*) ; if it is merely great (*mahanta*) the function of registration (*tad-ārammaṇa*) does not occur so that the duration of the whole process is not more than fifteen moments. If the intensity of sense impression is small (*paritta*), the process works merely functionally, i.e. no full cognition, no apperception (*javana*) takes place and therefore no mental incorporation, no decision or mental action (*kamma*) in the sense of affirmation or negation (whereby for future cases a positive or negative tendency (*saṅkhārā*) is created). Thus *javana* is the

karmic decisive function which forms the future: it is the *active* aspect of Karma indicating the *free will*, while all preceeding functions (which alone work in the 'small' process of perception) are determined by previous javana-moments either from the present or a past life (predispositions, character, saṅkhārā) and form the passive aspect of consciousness which is causally bound and not accessible to free will.

The problem of free will is therefore not to be answered by a simple yes or no. In a certain respect we are free, in another we are not, and where the boundary line separates these two conditions (states) is not an objective but a subjective problem. Also, concerning the bodily functions we can observe the correlation of volitional and automatical functions as Dahlke has shown very beautifully in one of his last books: "Until a certain degree I have the power over my limbs. I can move my hands and legs as I like, but I cannot 'add an inch to the length of my body' I can breathe as I like but I cannot cause my heart to beat as I like except in an indirect way by a certain method of breathing. I can eat what I like but I cannot determine the manner in which the food is to be digested. Here too exists only the freedom of binding oneself. The decision to take food is free, but the digestion of it follows the fixed direction in which all nourishment proceeds." ("Heilkunde u. Weltanschauung," p. 66).

Before closing I may add that the process of perception, as shown here, represents only an ideal cut through the complicated texture of functions and their activities, connected with the genesis of consciousness. In reality, at least four different processes of consciousness, each of them appearing in innumerable repetitions and variations, are necessary for the full perception of a sense-object:

1. pañca-dvāra-vīthi, the process of perception in dependence on one of five external senses as described above. This process may occur several hundred thousand times, alternating with:

2. *tad-anuvattaka-mano-dvāra-vīthi*, the reproductive process which links together the different aspects of perception until complete synthesis of the object is attained. Then follows :

3. *nāma-paññatti-vīthi*, the process of grasping the name of the object, and finally :

4. *attha-paññatti-vīthi* : the process of grasping the meaning.

If the object is not yet known, *nāma-paññatti-vīthi* follows after *attha-paññatti-vīthi*, together with three more processes, which to describe would go beyond the scope of this essay, which does not intend to be more than a simple outline of this complex theme.

THE OLDEST HOLY GRAIL STORY

In the Taisho Tripitaka (Tokyo, 1924—1929, 55 vols., quarto, Vol. XII, No. 392) there is a History of the Buddha's Alms-Bowl, translated into Chinese between A.D. 265 and 316. In 1876, the Rev. Samuel Beal, R.N., gave us an account of it, in his Tripitaka Catalogue Pp. 114 and 115, but failed to supply its date. This has now been given us by the scholars of Japan. The legend is that disorders follow the Buddha's Parinirvana, until the bowl appears in glory and is taken to China, where it produces a religious revival. Again there is a decline, and the Nāgas hide the bowl in the sea. A pure-minded man, Sse-Go, will find it.

While Beal gives no date in his account of the story on pp. 314, 315 yet by piecing together statements on pp. [iv] and 14, we find the same date as above, within three years : A.D. 265—313, the period of the Western Tsin and Yuasty, in whose catalogue the Sutra is listed.

A. J. EDMUNDS,

SAMA JATAKA

BY MRS. E. J. KOELMAN.

NIDANA.

In the time of the last Buddha there lived in the city of Savatthi a very wealthy and happy family, consisting of father, mother, and an only child,—a son.

One day, this lad was looking out of a window of his home, saw large numbers of people passing on the street, all clad in white, and going in the same direction with quick steps and lively mien. Being curious as to their destination, he went on to the street and enquired their purpose. The reply was that they were going to listen to the preaching of the Buddha, who was resident near by. On hearing this a desire to go himself overtook this lad, so he too joined the passers-by and wended his way along with the same earnestness as the rest of them.

Reaching the place where the Buddha was going to preach, he sat down ; after hearing the sermon a happiness, never before experienced, came over him ; he thought that living a layman's life was a hindrance to advancement, so he went up to the Buddha respectfully and begged to be accepted as a disciple. The Buddha told him, he must get the permission of his parents,—if living—or, his elders, before he could be ordained.

The lad returned home, and asked his parents for permission to live the recluse life, to which they answered that he being their only child, and they now nearing old age could ill-spare him, and requested him to stay and be a pleasure and a solace to them. This appeal proved ineffectual ; they further wept, and thought to check his desires with their tears, but this too proved of no avail. The lad was thinking more of *samsara* than of that particular life, because he was heard to have said to himself :

"parents etc. are only for a short time, and then pass away, but suffering is very long," and the quickest way out of it was to live the life he heard the Buddha preach about. He told his parents he was determined to live the recluse's life ; but, if he was prevented he was going to fast till death. The parents would not yield to his wishes, not liking to be left alone ; and also, may be, they thought his second resolve would not last longer than the pangs of hunger would allow. But they mis-judged the lad who starved himself for six days ; on the seventh day the parents fearing for their son's life gave him their consent. After this he went to the Buddha who, having ordained him, gave him instructions on meditation.

To practise what he had learnt, the new priest went to a far-off country-side. There, he remained for twelve years and although he followed the instructions strenuously, failed to attain to any path. When in a despondent mood, there came to the same place another priest also on the same bent. Having exchanged civilities, the former enquired of the latter, whence he came etc. The latter replied, that he came from Savatthi. The former now was very eager to hear more, because that was the city his home was in, so he asked : "How are the old couple, who were very wealthy now getting on"? The latter begged of him not to ask him about them, because, he said, he did not even wish to think of their misfortune ; but this only made the former press the more for a reply. The latter then said, "these people had a very bad son, who unmindful of his parents' wishes, had left them alone, and gone away to be a recluse, the parents getting very old and unable to manage their business, other people on the pretext of helping, had taken advantage of their position, and slowly but surely taken all they could reducing the old couple to beggary".

The former had tears pouring down his cheeks when listening to this story. The latter wanted to know why he was affected so badly by the tale. The former then said,

"I am their son". On hearing this the latter censured him very severely, and said he was very sorry that he had the misfortune to converse with so great an evil-doer.

"Who" asked he, "when there is no one to look after one's parents, leaves them"? He also told him that the sin he had committed was very great indeed.

The former priest, on reflection, agreed that he had done wrong, especially when he thought "Here am I, for the last twelve years, practising meditation, and what have I gained? Nothing!" So he thought it better to go and be of use to his parents and turned homewards.

On arriving at the city of Savatthi, he was undecided, whether to go first to look for his parents or to see the Buddha? He chose the latter course and went towards the temple to tell the Buddha of his intention. It was preaching time when he reached the temple, so he too prepared to listen to the sermon. The Buddha on seeing him, read his thoughts, and delivered a discourse, particularly to soothe his troubled mind, the gist of which was that robes were of no hindrance to be of help to one's parents, should they need it; and that great good could be reaped by doing all one can for them under such circumstances. There being no necessity now to speak to the Buddha, having had a satisfactory reply to his thoughts in the Buddha's discourse, the priest left the temple the following morning, taking his bowl with him. Again, arose two conflicting thoughts, whether he should first visit his parents, or go on his begging round. It then occurred to him that it was not good to go in search of his parents with an empty bowl; so he went on his begging round first. When his bowl was filled with gruel he went on his second quest.

Walking all day till quite late in the evening, he came across his old parents huddled together on a verandah, where they intended spending the night.

He went there and stood with his bowl. His mother said, "go away, O priest, we are beggars and have nothing

to give." He, however, stood amazed and dumbfounded at the condition of his parents. His mother again said, "go away please, there is no use in waiting here ; we have nothing to give you." His father then told his mother, "look well, may be he is our son returned." The mother then wiping her bleared eyes, drew closer to have a better view and recognized her son and then both parents began to weep. The priest, however, controlling his own feelings, told them that he was going to help them from that time, saying which he gave them the gruel from his bowl, and made them as comfortable as he could. On the next day he found them a small place to live in, and continued to help them to the best of his ability. Some time later, other priests whom he had not seen for a long time, met him and said ; "why, what has happened to you, formerly you were nice to look at, now you are thin, drawn and old ; you look like an evil person, how is this"? The priest said ; "I now am troubled mentally as well as physically, as I have to maintain and look after my poor old parents."

The others, hearing this, upbraided him, "why, of course you are an evil-doer to take food, clothes, etc., offered to you as a priest, and give them to lay people."

Saying this they left him, and reported the matter to the Buddha.

The Buddha knowing the ideas of worldlings who are more ready to revile than to praise, not having the discerning eye of knowledge, to satisfy all parties summoned an enquiry to be held. At the enquiry he questioned the accused priest ; "Is it true that you beg and help the laity"? "Yes, O Lord it is true," said the priest. "Who are these people whom you help"? "My poor parents, O Lord." "Sadhu, sadhu, sadhu", replied the Buddha. "It is quite the proper thing, O priest, you are doing, great is the merit you gain by such action, I too in a previous life did similarly, and it was of great benefit to me."

The other priests were now anxious to hear of this life ; the Buddha told them the following story at their request.

JATAKA.

Once upon a time, long, long ago there was in Benares, two aboriginal cities on either side of a river. The two ruling families of these cities were very great friends. Speaking between them one day, they said ; "it is not proper to let our friendship die with us ; if at any time we have children, one of us a boy and the other a girl, we must in due time arrange for their marriage, and so let this friendship continue."

Later on two children were born to these two families, as they had wished, and the parents of both greatly rejoiced. These beings were, however, from the Brahma world, and were too pure to live the lives their parents destined for them. As years passed on, and the children attained marriageable age, this suggestion was put to them by their parents. Both objected to the proposal because each of them had the desire to live the pure life. Unknown to the parents each wrote to the other saying : "My parents are thinking of getting us married, please do not agree, because I mean to live a life of purity." Each now knew the other's mind, but the parents kept on entreating, till they agreed.

The marriage over, they lived as pure and chaste as they had done before, nor did they take part in pastimes, hunting, etc., but were constantly found in deep meditation.

This went on for some time, and the parents thought, "these beings are not of our kind, they are very much superior," so they told them to do as they desired.

Both then retired to the forest, to live the life they wanted to ; here eating and drinking anything obtainable in forests, they lived as pure and happily as before.

The god Sakka was very interested in these two people, and seeing that some bad *kamma* in a previous life was to befall them in the shape of blindness, took human form, and approaching them said, "all this is very good, but before

your life-span ends, you will both be blind, who then is going to care for you, fetch you food, etc., is it not wiser to have a child who will give you this help in the time of need"? They were not pleased at the interference of this person and told him, "our purity is not going to be sullied not even if we were to lose our lives on account of it." But the god Sakka feeling sorry for them begged of the Bodhisatta, who was in the pure abodes to be conceived there and in due time he was born.

All three now lived on, equally keen on purity and meditation on metta or love. The young child had as companions the young of lions, tigers, deer, etc., and they played about together like members of one family. One day this child, now grown up to be a lad of fifteen or sixteen years, missed his parents. They had gone out looking for berries, when a big shower of rain came down. For shelter, they went under a giant tree, at the foot of which was an ant-hill. Their sweat and rain drops mingling dropped through the holes of the ant-hill on to a cobra inside who vexed at the odour, sent forth poisoned breath; which is supposed to have blinded both parents; so that they were unable to find their way back.

The lad, missing them for a whole day, started walking through the forest calling out to them, and when he heard his call answered; walked in the direction of the sound, and found them both blind. He now, led them back carefully, and from that time gave them all the care and attention they required.

At this time there was a king in that country, whose pastime was hunting in this forest. On one of these expeditions the king spied a watering place with numerous footprints; so climbing a tree near by, he waited there for his next bag.

In the evening a lad together with all the kinds of animals to be found in forests came to this pool, and after rambling about the animals drank their fill; the lad too drank some after which he filled a pot—which he had brought with him—with water and carrying it all turned into the forest.

The king thought that the youth must either be a God or devil ; and not wishing to call out for fear that he might disappear, took aim at the lad with one of his poisoned arrows and discharged it. The lad when it pierced right through the body, straight way putting the vessel on the ground, laid himself down, and called out, "who has done this? I have no enemies in this forest, still I am hurt, please come here whoever you may be." The king came forward and asked to be pardoned. The lad then said, "by your doing this, you have deprived my poor blind parents of my help, why, oh why did you do this"? The king enquired where his parents were and assured him that he would look after them, where upon the boy lay there as one dead. The king carrying the pot of water, and following instructions, came to where the parents were ; hearing footsteps, they said ;—"why Sama-kumara, why have you delayed so long?" The king replied, "I am not Sama-kumara, I come from him." They then asked him to partake of some berries they had. The king said, "I have done you a great wrong, I accidentally (an-untruth) shot your son dead, but I will look after you as I promised him to do." The parents were loud in their lamentations, saying ; "not a day, did we realize we were blind, as long as he lived, because he never let us feel it ; but to-day, indeed we are blind, without his help." They asked the king to take them to the place where their son had fallen ; then sitting on the ground, the parents took the boy's body on to their laps ; and they averred that "by the truth that they never wished any being ill in thought, speech, or deed, may the poison of this arrow be removed, and the lad recover," repeating this while touching the wounds on either side of his body. Gradually he moved a little, a little more and more, till he sat up. The parents, eyes too slowly regained their sight, and the king who caused the whole trouble, was advised by these three people to give up being cruel, to teach human kindness to those over whom he ruled, especially to parents.

The moral to be learnt ;—

- (1) When anything happens not to get excited, but to remain cool and collected, and do what has to be done, as the lad did when the arrow pierced him ; he first put the pot of water down, and then stretched himself on the ground.
- (2) Not to get annoyed, and abuse the person who causes trouble, because this only tends to greater ill-feeling. But to speak kindly and inoffensively and so to bring the person to realize the enormity of the wrong done.
- (3) When hurt the lad was not thinking of his own pains or suffering ; but that of the trouble this will be to his parents. Thoughts of others rather than of self.
- (4) That if we could conscientiously say that from the time of our knowledge, we have not done wrong, in thought, speech, or deed to any being ; or have observed one precept right through, we could aver by the truth of this, and use it when necessary as the parents did in this instance.

Written after listening to a sermon.

SUPERSTITION IN THE WEST

By S. HALDAR.

Superstitious beliefs are associated with people who are in a low stage of intellectual development. Modern Europeans and Americans who are bent upon introducing Western civilization into India are convinced of their own intellectual superiority and they see nothing but the darkness of ignorance in India. A great English Bishop who was Metropolitan of India saw in our country pleasing prospects of nature but was shocked by the vileness of man. Dr. Alexander Duff found underneath the soil of India a vast catacomb of immortal souls perishing for lack of knowledge of the true religion.

Strangely enough, the religion which the West is introducing is somewhat closely allied to ignorance. As the Rev. Dr. W. B. Selbie stated in the *Spectator* (June 8, 1934) it is a fact that from the first Christianity appealed to the ignorant, that St. Paul admitted that not many wise people were attracted to his gospel and that the Cross was foolishness to the cultured Greeks.

Some solid facts of history may be of help in this inquiry. Christianity arose from Judaism which was monotheistic and which deliberately rejected Christianity. This rejection is curious, since Christ, the founder of Christianity, is said to have been promised to the Jews as their Saviour and he repeatedly assured his followers that he had been sent to the Jews in particular for their salvation. Jesus continued to be a monotheistic Jew ; he did not teach the Trinitarian doctrine ; and his Apostles did not teach that doctrine. The only passage in New Testament literature which in any way reflects or embodies the Trinitarian formula is that in 1 John v, 7, which is so plainly an interpolation that it has been dropped from the Revised Version without any comment. Tertullian (circa 200)

was the first to introduce the term Trinitas into Christianity. He is authority for the statement that in his day "the common people think of Christ as a man". Christ was not killed for claiming Divinity but for political reasons by the Roman administrator on a charge of having set himself up as the King of the Jews. It may be safely stated that during the first two or three centuries of the Christian era Christianity was not Trinitarian. The current belief to the contrary arises from a superstitious will to believe.

Another instance of the propagation of such belief is to be found in the investiture of Mary, the mother of Jesus, with Divinity. It was not till 1854 that Pope Pius IX proclaimed the dogma of Immaculate Conception which means that Mary, as the Divine Mother, did not incur the guilt of Adam in common with the rest of humanity, so that the Divine Child was born of a woman who was not tainted by the Original Sin.

Not very long ago Italian brigands prayed to the Virgin Mary for success in robbery and murder.* Professor J. B. S. Haldane said in May, 1930: "I am no defender of Hinduism, but when we read books written in this country pointing out that the goddess Kali was the patroness of the Thugs who lived by professional murder, I remember that Presbyterian citizens of Perth went into the battle of Tippermuir shouting 'Jesus and no quarter'. I am glad to say that they were soundly beaten by Montrose. If we have that sort of thing so recent in our own past, I do not think we can afford to say very much about Kali."†

God-making may be in abeyance at the present day, but the process of Saint-making is in full swing in the Church of Rome. Only recently the Pope has elected St. Christopher as Patron Saint of Aviators.

St. Augustine is a towering figure in Christendom. The fact that the Bible is silent regarding the Antipodes was

* See Edward Clodd's "Memoirs" (London: Watts, 1926) P. 245.

† The *Literary Guide* for July, 1930.

regarded by him as sufficient reason for rejecting the old Pagan theory of the sphericity of the earth. He scoffed at the idea that there could be Antipodes. The Catholic Church burnt at the stake Cecco d'Ascoli, a noted astronomer, for teaching that there were people living on the opposite side of the earth.

The geocentric theory was long believed in by Europeans. A very influential religious paper on the continent, the *Croix du Nord* wrote on February 22, 1904: "Those who affirm that the earth rotates know nothing about it. They say the earth rotates because they think this irritates Catholics greatly." Professor Gilbert Murray wrote in the *Rationalist Press Annual* for 1923: "The greatest shock ever administered to traditional religion was probably the discovery that the earth was not the centre of the universe."

Let us come down to 1914, to the time of the Great War. British troops reported during the retreat from Mons on August 24, 1914, that they had seen "angels the size of men", which appeared to be in the rearguard of the retreating army. The report received general credence in Great Britain. It was another instance of the effect of the will to believe. The truth only came to light in 1930 from a German source. A German officer stated in an American paper that the Angels of Mons were motion pictures thrown upon "screens" provided by white cloud-banks in Flanders by cinematographic projecting machines mounted on German aeroplanes which hovered above the British lines. Those moving pictures were believed by the British soldiers, and through them the British public, to be angelic beings!

I am thankful to Mr. H. E. Taylor for his letter in the January *Maha-Bodhi* for the valuable information he has placed before your readers. I could write a lot on the subject of Western Superstition from notes which I have in my possession. I have alluded briefly in "The Lure of the Cross" (published by the Maha-Bodhi Society) to the Grotto and the feeble-minded Bernadette's hallucination which gave rise to the myth connected with Notre-Dame de Lourdes. There is much about

Lourdes in a book published by Messrs. Watts and Co. of Fleet Street, London. I told your readers some wonderful things connected with the life of St. Francis Xavier in two articles on "A Pioneer Missionary" which appeared in the *Maha-Bodhi* journal for October and November, 1932.

BUDDHAGAYA TEMPLE BILL

Under the auspices of the All-world Buddhagaya Day Celebration Committee of Calcutta, a great demonstration was held on Sunday, the 24th March, by the Buddhists in Calcutta in support of the proposed Buddhagaya Temple Bill, which is coming up for consideration in the Legislative Assembly. No less than three thousand Buddhists of various nationalities such as Indian, Burmese, Nepalese, Chinese, Sikkhimese, Bhutanese, Mongolian and Ceylonese took part with great enthusiasm. There were also hundreds of Hindu sympathisers who joined the procession. Never in the history of Buddhism in Calcutta in living memory such large concourse of Buddhist peoples were ever seen to gather together in a mass demonstration like this.

In accordance with the programme of the day Buddhist ladies and gentlemen gathered in the holy Relic Shrine of the Sri Dharmarajika Vihara in the morning with offerings of fruits, sweets and flowers etc., and performed religious duties. There were prayers for the success of the Buddhist cause in connection with the Bill. After hearing the Dharma they dispersed to re-assemble at 3 p.m. at the Buddhist Hall, College Square. From two o'clock the spacious hall was packed to its utmost capacity. Hundreds of people had to wait outside ready to join the procession only.

The meeting commenced punctually at 3 p.m. Mr. A. S. Giri, Vice-President of the Gurkha Dukkha Nivarak Sammilan was voted to the Chair.

After the five precepts were taken by the congregation, Mr. B. R. Barua, B.Sc. (Eding) moved the following resolution which was unanimously passed :—

“Whereas the Buddhagaya Temple near Gaya is the central shrine of the entire Buddhist world and is looked upon by the Buddhists as the most sacred place on earth and whereas it was in their custody for nearly 2000 years but is at present in the hands of a Saivite Mahant who has come into its possession by a mere accident and whereas the Buddhists have a just and legitimate right to own and manage it in the same manner as the other religionists manage their central shrines and whereas there cannot be real peace and contentment among the various religious communities in India till full justice is done to the Buddhists, this public meeting of the Buddhists of Calcutta attended by Indian, Burmese, Sinhalese, Nepalese, Chinese, Japanese, Tibetan, Bhutanese and Sikkhimese belonging to all denominations, held at the Buddhist Hall, College Square, whole-heartedly support the Buddhagaya Temple Bill, 1935, now before the Legislative Assembly and most earnestly request each and every member of the Assembly to cast his vote in its favour and thereby not only remove a long-felt grievance of 500 Million Buddhists but also create an atmosphere of trust and co-operation between the different communities in India which is the aim of both the Government and the people of India.”

“It is further resolved that copies of this resolution with the Chairman's signature be forwarded to His Excellency the Viceroy, U Thein Maung (the sponsor of the Bill), party leaders of the Assembly and the Press.”

There was a concert at the close of the presidential address conducted by the Chattal Bauddha Sangeetalaya. With a vote of thanks to the Chair and those present proposed by Mr. Devapriya Valisinha, General Secretary, Maha Bodhi Society, the meeting terminated.

The procession started from the Vihara entrance at 4 p.m. led by Rev. U Nandavansa Maha Thera, and all the leading

Buddhists of Calcutta. A special feature of the procession was the presence of a large number of ladies of all nationalities. The procession passed through the following streets:—Mirzapore Street, Colutola Street, Chittaranjan Avenue, Madan Street, Dhurumtolla Street, Wellington Street, Bow Bazar Street, Amherst Street, Mirzapore Street and back to College Square where it dispersed. Two large-size coloured pictures of the Buddhagaya Temple were carried at the forefront. Placards and banners indicating the various Societies, Clubs and nationalities and countries were carried by their respective representatives. Other features of the procession were the concert and Kirtan parties and children's chorus and bands. The Maha Bodhi Society, Bengal Buddhist Association, Gurkha Dukkha Nivarak Sammilan, Nepalese Association, Burmese Buddhist Association, Chinese Buddhist Association, Bhutanese Association, Chattal Bauddha Sangeet Samiti, Bengal Buddhist Club, Taltola Adi Buddhist Society, Bangiya Bauddha Yubak Samiti and Sikkhimese Buddhist Association took part. The picturesque costumes of the Burmans, and the Himalayan races gave colour to the procession and the yellow robes of the bhikkhus and nuns further heightened the solemnity of the entire gathering.

OTHER MEETINGS IN SUPPORT.

News has reached the office of the Maha Bodhi Society that meetings, procession and other demonstrations have been held at the following places in support of the above mentioned bill:—

India:—Bombay, Benares, Lucknow, Darjeeling, Kalimpong, Chittagong town, Cox's Bazar, Ander Killa (Chittagong), Rangamati (Chittagong Hill Tracts), Kartala Belkhain (Chittagong), Adharmanik (Chittagong), Mahamuni (Chittagong), Hoarapara (Chittagong), Joyanagar (Chittagong), Satbaria (Chittagong), Unainpura (Chittagong), Binajuri (Chittagong), Raozan (Chittagong), Dhemsha (Chittagong), Satkania (Chitta-

gong), Mirzapur Gumanmardan (Chittagong), Kalagao (Chittagong), Baidyapara (Chittagong), Rangunia (Chittagong), Pingala (Chittagong), Feni (Noakhali), Abunkhil (Chittagong).

Ceylon :—Colombo, Aranayaka, Anuradhapura, etc.

Burma :—Rangoon, Myingyan, Mandalay, etc.

Federated Malay States :—Penang, Singapore, Taiping.

The following news papers have so far editorially supported the bill :—*Forward* (Calcutta), *Viswamitra* (Calcutta), *Ananda Bazar Patrika* (Calcutta), *Ceylon Times* (Colombo), *Ceylon Daily News* (Colombo), *Sinhala Bauddhaya* (Colombo), *New Burma* (Burma).

Ceylon Legislative Council has unanimously recommended the Bill and has requested the Government of India to give effect to the same.

CORRESPONDENCE

TO THE EDITOR, "MAHA-BODHI."

Needless to say that it is with a sense of great pleasure, that I read in the March issue of "Maha Bodhi" about the magnanimous gift of Rs. 10,000/- for the publication of Tripitaka in Bengali characters. The donors and the recipients, both deserve our congratulations and appreciation.

It is not long, when I remember to have read somewhere a notice about the publication of Tripitaka in Nagri characters, and now it is an established fact that a scholar of Tripitakacharya Sri Rahula Sankrityayana's capacity is busy with editing the same. It is learnt that the first volume is already in the press.

Welcome though the idea is, that we may have two Tripitakas, one in Devanagari characters another in Bengali characters, yet seeing the difficult nature of the undertakings,

may it not be suggested that the publishers of both the Tripitakas might join hands and first bring out a Tripitaka in one Indian script alone. Will Mr. and Mrs. Jogendralal Barua, the donors and also the office-bearers of the Buddhist Mission, Rangoon, be pleased to pay some attention to the following considerations :—

1. The publication of Tripitaka in any characters (Nāgri or Bengali) is a big undertaking, and involves the expenditure of no less than Fifty Thousands to One Hundred Thousand of Rupees.

2. The publication of Tripitaka in any characters (Nāgri or Bengali) is a responsible undertaking, and cannot be achieved unless some of the really capable scholars join hands.

In case the desirability of printing one Tripitika, instead of the two is agreed upon, I wish to suggest that a Nāgri edition may be given preference over Bengali edition. Why? Here is my only reason :—

Tripitaka printed in Nāgri characters can be read (a) by all those who read Hindi—the most popular language of India, (b) by all those who read Sanskrit written in Deva-Nāgri characters, (b) by all those who read Marathi, for the language of Maharashtra is written in Devanagri script, (d) by all those who read even Gujarati, for there is very little difference in Gujarati and Nāgri characters, (e) and by many others even in foreign lands.

Whereas, a Tripitaka printed in Bengali characters, will be read only by those who read Bengali.

Hoping that commonsense will prevail where provincial prejudices may stand in the way.

Yours truly,
ANANDA KAUSALYAYANA.

REVIEWS

A BUDDHIST ROLL CALL BY MIRIAM SALANAVE.
PP. 16, WITH ILLUSTRATION.

This little brochure of some sixteen pages tells us why the author embraced Buddhism and gives details of her travels and other activities in the East. Herself an American, she has a wide and intimate knowledge of monastic life in various countries and she takes more than one occasion to remark about the genuine goodness of Eastern women with whom she had come in contact. Her experiences in the East have not, however, been uniformly pleasant; the heat and the multitude of flies and other insects have bitterly tried her. She had to return to California from the East as she had no money to support her during her travels but she did not abandon her projects of furthering the Buddhist cause. Early this year she organised the Western Women's Buddhist Bureau and its auxiliary, the East-West Buddhist Mission at Apt. 4,715 McAllister Street, San Francisco, California. She is the Correspondence Secretary to these organisations by which she proposes to establish a contact with women everywhere and to interest them in her work on behalf of Buddhism. Her programme includes at present the establishment of a Convent for a Buddhist Sisterhood, a Buddhist Library for women and a Women's Home Journal. Mrs. Salanave has already been able to secure the valuable co-operation of Dr. Dwight Goddard whose portrait appears in this brochure, seated at meditation. We hope Mrs. Salanave's noble mission will prosper and will call into existence many sister institutions having more or less the same aims and objects.

POURINGS OF A STRUGGLING SOUL—BY R. V. SHAH WITH A FOREWORD BY PROF. N. K. BHAGWAT, M.A. Published by Ramanlal Vadilal Shah, Sheth Mansukhbhai's Pole, Kalupur, Ahmedabad, Re. 1-8-0, pp. 118.

The book opens with an autographed picture of the author followed by that of his deceased wife to whose memory the work is dedicated. Written in a high-flown style, the book gives an account of the hope and despondency which alternately cheered and depressed the bereaved husband. The sentiments are those to which every heart may re-echo but they would have been better told in the author's own vernacular. Sincerity is, however, a captivating quality and the reader will not perhaps miss it in these pages.

EXPANSION OF BUDDHISM IN AFGHANISTAN

BY PROFESSOR H. HERAS, Bombay University.

Buddhism was relatively much more propagated through Afghanistan than through Northern India. To this the orographic constitution of the country might have contributed. Those high and wild mountains and the solitude of the valleys with rapid torrents flowing through them naturally invite contemplation.

Though some authors have stated that there were also Buddhist caves in some of the western provinces of Afghanistan, for instance in Panchdeh, Murghab, etc., this nevertheless has never been proved. As far as modern researches go, if a straight line is drawn on the map of Afghanistan from Balkh to the Paghman mountains, north-west of Kabul, and from this place to the Kurram valley, such a line would mark the boundary between the Buddhist country to the east and the non-Buddhist countries to the west.

Besides the orography of the country mentioned above, two rulers especially contributed to the spreading of Buddhism

in western Afghanistan ; first the Greek Menander, Milinda of the Buddhist dialogues, and Kanishka, the great Kushan ruler.

No Buddhist gods of the Mahayana School, much less those of the further Tantric excrement have been found in Afghanistan proper. The monuments left by the Buddhists in Afghanistan are not essentially different from those of Buddhists in India. Yet two of these monuments may be classified as unique. One is the monastery or monasteries of Bamiyan proper, with their colossal statues of Buddha and their numerous cells and chapels hewn out in different stories inside the rock and wonderfully united. The other is the great "Stupa" of Aibak with the relic house on the top.

Accidental differences are certainly found in the Afghanistan monuments. Thus in Afghanistan no Chaitya caves like those of western India have been discovered. Moreover the living caves were apparently individual ; nor like the so-called 'Vihara' caves of Ajanta and Ellora, where many small cells are found round a large hall. A cave similar to these 'Vihara' caves have been found in Darunta, near Jalalabad.

As regards the 'Stupas', the most characteristic difference is the persistent zone of arches which goes round the 'Stupa' and which might have been influenced by ancient Achaemenian and Sassanian models that are now unknown to us. The facade of the Palace of Ctesifon, for instance, has such a series of arches as a decorative motive. From Persia this element of decoration passed to Mesopotamia and to Constantinople and then to Rome.*

* The above is taken from an address presented to the annual general meeting of the Bihar and Orissa Research Society, by Professor H. Heras, on the 29th March, 1935. The meeting was held at the Lecture Theatre of the Science College, Patna, under the presidency of His Excellency Sir James Sifton. Professor Heras's lecture is based upon an investigation which he had personally conducted in Afghanistan for a study of Buddhist relics in that country.—Editors, THE MAHA-BODHI JOURNAL.

NOTES AND NEWS

HINDI EDITION OF THE VINAYA PITAKA.

The Hindi edition of the Vinaya Pitaka is shortly going to be published from the Law Journal Press, Allahabad. The translator, Bhikkhu Rahula Sankrityayana needs no introduction to the reading public among the Buddhists. We have already had the good fortune of bringing out a Hindi version of the Majjhima Nikaya under his scholarly direction. The present work is intended to have a wider appeal than its predecessor and has been more carefully prepared to suit the requirements of the general reader. The total expenses of its publication will amount to Rs. 3,000/-. We are already in receipt of a donation of Rs. 500/- from Seth Jugol Kishore Birla whose liberality has so often helped us in the midst of our financial troubles and we take this opportunity once more to express our heartfelt gratitude to our generous donor. Our immediate concern will now be to find the remaining two thousand and five hundred which we shall have to collect by means of subscriptions for clearing the bill. Until this is done, our publications will have to be suspended. That will mean a great loss to the Mahabodhi Society and to the cause of Buddhism in India. We hope that as we were supported by our friends in our former enterprise in the same line, so we shall be in our present undertaking of whose importance we feel assured. We shall thankfully acknowledge even the smallest donation sent to us for paying the bill.

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KING PRAJADHIPOK'S ABDICATION.

King Prajadhipok of Siam, whose abdication has recently been announced in the Press, was the seventh monarch of the present reigning dynasty. He was born on November 8,

1893, and ascended the throne on November 26, 1925, on the death of his brother Rama VI. He was an enlightened ruler and the government under him, for the first time, assumed a popular character in 1932 when a new constitution was inaugurated. The ground of his abdication was a demand made by the Popular Assembly for curtailing some of his powers in the interest of the Assembly. Siam is a Buddhist country with a total population of 11,684,000, the 'Thai' numbering well over 8,000,000. According to the census of March 31, 1928, there were 16,486 Buddhist temples, and 132,967 Bhikkhus in Siam. Education in Siam is generally conducted in the monasteries. Buddhism thus permeates the life of the people from tender years and ennobles them with its high idealism.

* * * * *

NEW TEACHER FOR BUDDHIST INSTITUTE, SARNATH.

Bhikkhu Ratanasara, Vice-Principal, Perakumba Perivena, Kotte, Colombo, has lately come to Sarnath to take charge of the Buddhist Institute there. He will teach Pāli, Sinhalese, and Sanskrit to the samaneras who are now studying at this institute which was founded some years ago by the Anagarika Dharmapala to train bhikkhus for missionary work here and abroad. The Institute was originally established at Kandy, Ceylon, but the need of intensive propaganda in India led to its transference to Sarnath. The Samaneras who are now being trained spent nearly 2 years at Santiniketan where they studied languages and Buddhism under Bhikkhus Dhammaloka and Sasanasiri in whose charge they had been placed. Bhikkhu Sasanasiri who had valiantly carried on the teaching work when Bhikkhu Dhammaloka had to leave, will now have some respite. We hope to be able to obtain the services of Revd. Dhammaloka as well thus completing the teaching staff of the Institute.

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BUDDHIST HOUSE, BERLIN.

The Buddhist House in Berlin, founded by the late Dr. Paul Dahlke, has done extremely valuable work in awakening an interest in Buddhism among the Germans. By frequent meetings and lectures by qualified speakers it has succeeded in creating a widespread enthusiasm about Buddhist studies. But the good work it has been doing will have to be abandoned if public support in India and the Buddhist countries does not come to its side to lengthen its useful career. Miss Bertha Dahlke's report which appears elsewhere will inform our readers about its present condition. An institution like the Buddhist House in Berlin should receive help from every one who rejoices in the glory of India and in the spread of Buddhism as a new way of life in the west. Buddhist missions in Europe have a very good record and what we want now is to increase their number and offer them every facility for an effective propaganda. The Buddhist movement will be crippled if an institution of so many years' standing is allowed to collapse from want of public sympathy with the work being done by it.

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TEMPORARY ORDINATION AT SARNATH.

Mr. Sarbananda Barua, one of our sincere friends and supporters, was ordained a Bhikkhu at Sarnath a few days ago. His ordination is temporary in accordance with the custom prevailing in Chittagong and Burma. Bhikkhu Ratanasara officiated at his ordination. There is a prejudice in some quarters against the practice of temporary ordination. The question was discussed in Ceylon at the instance of Bhikkhu Narada and some others and as far as our knowledge goes, opinion was too strongly arrayed against it for its being introduced as an experiment. In Burma and some other Buddhist countries, however, there is no objection to temporary ordinations and generally applauded there on disciplinary grounds.

We hope Mr. Barua will greatly benefit by his ordination as a monk.

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THE WHEEL.

The British Buddhist has been discontinued since last December. We deeply regret that a valuable journal which has done so much to spread a knowledge of Buddhism should thus disappear from our midst but scarcely has this regret been felt by us when we are presented by a copy of "The Wheel", a monthly Bulletin issued by the British Mahabodhi Society from January this year. It consists of some 18 or 20 pages of typed sheets with a beautiful cover. The Bulletin contains articles, translations of texts, and a few poems. It is an eminently readable thing and we congratulate our friends in England on their earnestness in the cause of the Dhamma and their ability to do their work with promptness and distinction. We hope that the Bulletin will be well received everywhere and that help will be forthcoming for its rapid improvement.

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IN MEMORY OF MRS. ALMA SENDA.

On the evening of 6th March, 1935, about twenty Bhikkhus including six Japanese from Calcutta assembled at the request of Mr. K. Nosu, the Japanese artist, to perform the consecration ceremony of the Samadhi of the late Mrs. Alma Senda at Holy Isipatana, Sarnath. The Samadhi was decorated with beautiful flowers and illuminated profusely. At first the Japanese Bhikkhus headed by Rev. Fuji performed the ceremony by reciting Sutras with the beat of drums in usual Japanese style. Later the resident Bhikkhus of the Mulagandha Kuti Vihara completed the same with the recitation of Pali Suttas. In the end Rev. Ananda Kausalyayana spoke a few words in English about the ceremony which Rev. Okitsu translated into Japanese.

U. D. J.

SRI RAHULA SANKRITYANA'S PROPOSED VISIT TO JAPAN.

Sri Rahula Sankrityayana who has been in Calcutta since some time left on the 2nd April with Revd. Jagadish Kasyapa for Rangoon *en route* to Japan where he will invite the co-operation of scholars in bringing out an edition of "*Viñgapti Matrata Siddhi*" (proof of consciousness alone) by Vasubandhu, the famous Mahayanist philosopher who flourished in the fourth century A.D. The work consists of 30 verses discovered in Nepal but the commentary on it by no less than ten authors has not been so far traced. A special significance attaches to this work as it is generally held that Sankaracharya who studied at a Buddhist monastery in Peshawar as well as at the University of Nalanda in Behar borrowed the framework of his philosophy from the *Viñgapti Matrata Siddhi*. Sri Rahula may also tour in China before he returns to Calcutta in November. He addressed a meeting at the Hall of the Mahabodhi Society, Calcutta, regarding the Buddhist demand in connexion with the Buddha Gaya Temple and convinced his audience of the fairness of the position taken by the Buddhists. It may be recalled that Sri Rahula was one of the signatories to the Report on the Buddha Gaya question submitted jointly by the Congress and the Hindu Mahasabha in 1925. He was then known by his Hindu name of Ramodar Das Sadhu.

MAHABODHI CEYLON MALARIA RELIEF FUND

RECEIPTS.

Previously acknowledged Rs. 894-2-6. Vithal S. Vyavaharkar, Bombay, Rs. 10 ; Collected by Sushil Chandra Khasnabis, Pleader, Dinajpur, Rs. 20 ; Ganga Charan Lal, Cawnpore, Rs. 25 ; Goss Art Cottage, Calcutta, (2nd inst.) Rs. 2 ; Anonymous, Benares, Rs. 51 ; Sirish Chandra Chatterjee, Calcutta, Rs. 10 ; Total Rs. 1,012-2-6. Seth Jugol Kishore Birlaji has kindly given a further donation of Rs. 1,000 to feed the orphan children. Grand Total Rs. 2,012-2-6.

PAYMENTS.

Secretary, Ceylon Maha Bodhi Society, by T. M. O. on 15th January, Rs. 500 ; by T. M. O. on 16th January, Rs. 100 ; by T. M. O. on 23rd January, Rs. 100 ; by T. M. O. on 13th March, Rs. 1,000 ; by T. M. O. on 1st April, Rs. 300. Total Rs. 2,000. Printing charges, stamps, M. O. commission paid by the Maha Bodhi Society.

D. VALISINHA,
*Treasurer, Ceylon Malaria
Relief Fund.*

DAS BUDDHISTISCHE HAUS BERLIN—FROHNAU. REPORT FOR 1934

After the celebrations which had taken place in the rooms of the HAUS during the winter season 1933/34, the public celebrations were taken up again in May in the Hall, and were always very well attended.

As we said already in our last issue we like to give occasion for collaborating in Dr. Dahlke's work to as many "Friends of the House" as possible, so we invite always several speakers to address at the celebrations. The different Buddhist speakers were : Junji Sakakibara, Guido Auster, H. Prüfer, Dr. Ratnasuriya (Ceylon), Dr. Steven, H. Butzke, H. Klar. For the next Full-Moon celebration Dr. Waldschmidt who personally visited the Holy Places in Ceylon and India, has kindly promised a lecture with projections.

The public Summer Celebrations begun in May, closed with the October Festival which we endeavoured to perform in a particularly solemn way by offering to the audience after the main celebration in the Hall an outdoor Celebration, where by the side of a fire always again blazing up, the Sutta of the *Seven Fires* and the *Great Sacrifice* was read to the public.

This Final Celebration was a very impressive one, and the audience was very grateful to us for having arranged it.

We are surely not mistaken when we suppose that we sisters of Dr. Dahlke comply absolutely and according to the opinions of our brother with the obligations which the continuation of the Buddhist Work imposes on us but it would be desirable and very necessary that the right followers of our brother would come soon, to release us!

May our *European Friends* and those of the *East* seriously think over what could be done?

Please, *all* of you help us to maintain the Work of Dr. Dahlke who sacrificed *all* for it!

BERTHA DAHLKE.

INTERNATIONAL BUDDHIST UNIVERSITY ASSOCIATION

A GENEROUS DONATION.

The following letter has been received from U Thwin, one of the leading Buddhists of Burma, along with a cheque for Rs. 500/-.

"I am in receipt of your letter of the 15th December 1934, conveying to me the offer of a membership of the Governing Body of the International Buddhist University Association at Sarnath. As you already know, my great desire just now is to lead a retired life outside of my business activities, and to have no active part in any Association. But out of my great respect and regard for the late Sri Devamitta Dharmapala, I am writing herewith to say that I will gladly accept your offer of this membership, and do what little I can for promoting the interests of the Association in Burma. Regarding your question of any institutions prepared to render support particularly with regard to propaganda work, I suggest that you write on this matter to the Honorary Secretary, Buddhist Association, University College, Rangoon.

I am sending herewith Rs. 500/-, Rs. 100/- being my subscription as a Life member of this Association, and Rs. 400/- being my donation to your funds for the formation of a library. My object in donating this amount of Rs. 400/- is for the purpose of your Association achieving its aims as outlined in clause (d) *i.e.* to help in some measure towards the formation of a library containing standard classic books on Buddhist Philosophy, Psychology, Ethics, Fine Arts etc., I am not so much concerned with the teachings of languages, but I take a keen interest in the development of Buddhist culture.

I will close with expressions of wishes that you may have all success in your noble task."

Professor Sylvian Levi (Paris) writes under date 2/1/35 :—

"I beg to thank the International Buddhist University Association for kindly proposing my name as a Fellow of the Academy. I must admit that I have devoted a large part of my life and efforts to improving the knowledge of Buddhism

and I shall be happy to go on as long as I can work. Neither India nor mankind have produced any better fruit than Buddhism . . . I shall be particularly happy to associate with Bhikkhu Rahula Sankrityayana whom I appreciate as one of the best living scholars on Buddhism and as one of the highest representatives of Buddhist ideals. When the Academy starts its publications, I shall do my best to bring my contribution, as poor as it may be."

Dr. J. Ph Vogel writes (Leiden, the 8th February, 1935):—

"The Memorandum and Bulletin which you were kind enough to send me with your letter I have perused with great interest. It is hardly necessary to add that I am in full sympathy with the aims of your Association and wish it every possible success. Although my leisure time is restricted by my educational duties and the exigencies of the Kern Institute, I hope that I may be able in some little measure to promote the objects set forth in the Memorandum of your Association and to co-operate in the work of the Academy."

We have also received promise of co-operation from the following, either as members of the Governing Body or as Fellows of the Academy:—

Count Kosho Otani, (Japan).

Sir S. Radhakrishnan, M.A., D.Lit. (Andhra University).

Dr. S. N. Das Gupta, M.A., Ph.D. (Sanskrit College, Cal.).

Dr. R. C. Majumdar, M.A., Ph.D. (Dacca).

Professor Guissepe De Lorenzo, Senator del Regno.

Mr. P. P. Siriwardhana, B.A. (Ceylon).

The Venerable Ernest H. Hunt, (Honolulu).

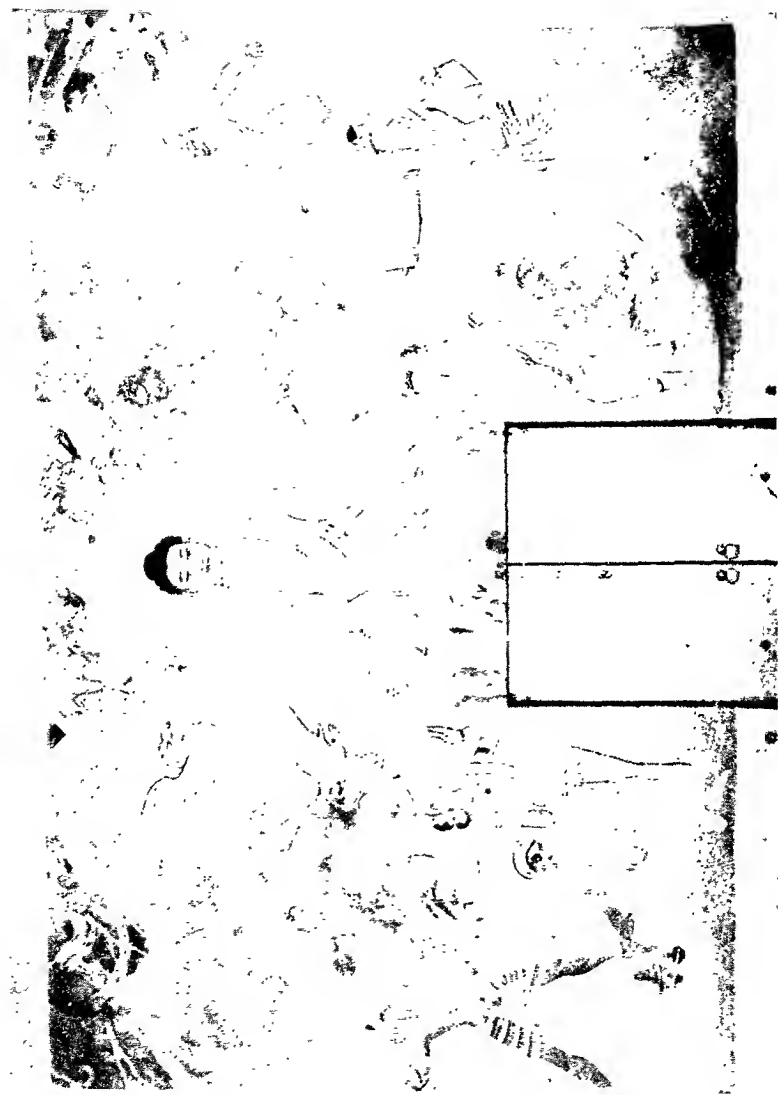
The Hon. Mr. C. W. W. Kannangara, Minister of Education, Colombo.

Aggamahapandita U Dhammavansa (Chittagong).

Sirdar Bahadur S. W. Laden La, C.B.E., A.D.C. (Darjeeling).

Kumar T. N. Dulger (Darjeeling).

Dr. Cassius A. Perera (Ceylon).



Great Victory No. 1

Victory over the Forces of the Buddha

Buddha's Great Victory at Buddhavajra over the forces of Mara who is seated in a
dejected mood (right) after his defeat



THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA
IN MAY 1892.

अथ भिक्खवे चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय अत्याय
हिताय सुखाय देवमनुस्सानं । देसेय भिक्खवे धम्मं आदि कल्याणं मज्झे कल्याणं
परियोसान कल्याणं साधुं सव्यञ्जन केवलपरिपुषं परिसुद्धं ब्रह्मचरियं पकासेय ।

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—MAHAVAGGA, VINAYA PITAKA.

Vol. 43.]

MAY, B. E. 2478
C. E. 1935

[No. 5.

WESAK SERMONETTE

[BY J. F. McKECHNIE]

Once more the Wesak season has come round, and once more we have occasion to look back over the track we have travelled since last that happy festival was here. Have we really travelled, progressed on the Buddha's way since this time last year, or have we just stayed still, or even fallen back? These are the serious questions the coming again of this day brings before us. For though this should be a happy season of rejoicing, it should not be only that. It should be also a fitting time to ask ourselves if we have every *reason* for rejoic-

ing, that little word "every" including reason for rejoicing over our success during the past year in keeping on to the Road laid out for us through life by the Master.

It is so easy to stray from it. All kinds of temptations allure on this side and that. Some tell us that the Buddha's Road is too hard for men to travel on, that we were never meant to try anything so difficult as live up to the precepts he enjoined on us.

What have we said in reply to such people? Has their criticism of our religion—not always kindly—been allowed to soak into our minds, and little by little made us more lax in our observance of the Master's counsel? Has it made us fall short of using all our strength and not just some of it, in endeavouring to follow his precepts? That is something which is only too likely to happen. It seems so reasonable to say that men should not try to be angels for fear that in the attempt they may become less than men. But we have a good reply to such words of attempted reproach against our religion. We can tell the critic that he who aims high, even if he does not succeed in hitting what he aims at, will yet hit higher than he who takes a lower aim. "All that I tried to be and was not, comforts me," as a poet sings. As to the fear of falling through trying to climb, that is an old story on the lips of the timid of all time. *Men* pay just as much attention to it as it deserves, and that is—none. And Buddhism is a religion for *men*.

Buddhism is a religion for *men*. It had its beginning this Wesak day, over twenty-five hundred years ago, with the birth of a man child, not of an angel or a demi-god or any other kind of supernatural being. That man child grew by natural processes to the full estate of manhood, lived a man's life with wife and child, felt a man's feelings, thought a man's thoughts, in all their range with nothing left out. Thus living and feeling and thinking, he saw what all men see who are not blind or asleep or drugged with the drug of their own little personal happiness, that there is much ill in this life of ours, and ill that is inescapable, inevitable, so long as men do not take a way

that will lead them out of it. He then set himself to find that way and, after much arduous labour of mind and spirit, did find it, thereby becoming one awake, one seeing, one free from the influence of every kind of intoxicating drug for ever, accomplishing this mighty task by his own unaided effort. And it was this accomplishment, this finding out of a way to end suffering on this Wesak day at Buddha Gaya so long ago, that has made him for us *the Awakened One* ; for there has never been any other as awake and clear-seeing and sane of mind as he. And now, having found out the way to get rid of ill, he set out to tell his fellow men about that way he had found, and went on telling them about it for the next forty years of his life with unwearied persistency, till at last the body in which He dwelt obeyed the law of all compounded things, became weak, worn out, and at last on a Wesak day in Kusinagara, ceased to move any longer.

And what was left to men as their guide, now that the Teacher had passed away? There was left to them the Road. The same Road that He had found and followed was still there,—left for us also to follow, now that he had opened it up for us through the jungle of life. That indeed was his dying charge on this Wesak day, back there centuries ago in Kusinagara between the two Sal trees. “Do not think,” He said in effect, “that now that I am gone you are left without any guide. Let the teaching I have given you be your guide ; let your understanding of it be your guide. Look to no other guide. Diligently following that teaching, strive towards the goal of the ending of all ill.”

So there is the word that has come down to us from that third notable Wesak day of the Master's career : *Appamādena sampādettha* : By diligent effort attain the goal ! For in that Way of his, on that Road, only the diligent are truly alive ; the rest are half dead. And only the diligent and heedful can arrive at the goal, since this demands of each man his own individual effort, there being none to carry him to it, indeed, none who *can* carry him to it ; for this goal is no point in space,

but a condition of being *inside* each of us. And what can bring us to such a condition save our own individual striving towards it?

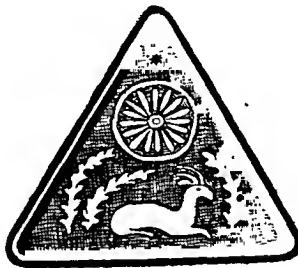
Are we then left utterly alone to wage a forlorn fight all by ourselves *with* ourselves,—the worser part of ourselves? Nay, we have the memory of that Master whom we remember specially on this day, as example of one who waged that fight and conquered,—first of the human beings of our era to do so. Then, after him there were the Arahans who also waged and won that fight for victory over pain and ill, many of them cheered on by the actual presence with them of their leader as they fought their fight. Yet many of these never saw the Master with their bodily eyes. But they saw so well the Way he taught, and followed it so well, that they also arrived at its end in the conscious knowledge that they had done all that was to do, cast off the burden of selfhood, and were finished with all ill for evermore. Thinking of the Master and his pioneer achievement on that Wesak day at Buddha Gaya, and of the achievements of many an Arahant in later days, following his example, to-day on this still later Wesak day, we too should feel encouraged with greater and greater determination to make their aim our aim until finally we make their achievement our achievement also.

“Ah, that achievement is far away for frail, feeble creatures like us,” some may say. How do we know? Perhaps it is much nearer than we think. In any case, far or near, by each day’s fresh endeavour through the new year that is beginning, we can make sure that it is going to be a little less far away, a little more near, by the time next Wesak day comes round.

That is what Wesak day should mean to us above all else,—another milestone further along the Road to the Grand Consummation which we have passed in our forward progress on the Buddha’s grand highway. This it is that should give us our chief cause for rejoicing upon this day. And if, unhappily, we do not feel that we have as abundant cause to rejoice

as we might, then let our cause for rejoicing be this, —that we regret our remissness during the past year, and now, to-day, this Wesak time, we will make a fresh beginning to travel the Buddha's Road with vigorous, unhalting footsteps till next Wesak, and the next, and the next, till all Wesaks in this lifetime for us are over, and in whatever may be our future form of existence there await us, as friends wait to welcome the traveller from a far country, the good deeds we have done in this life. So shall this Wesak become in very deed and truth a happy one for us, and for all with whom we are joined upon life's way.

May all beings be happy this Wesak time, and all times!



THE BASIC PRINCIPLE OF BUDDHISM

BY ALEXANDRA DAVID-NEEL.

The Four Truths.

SUFFERING.

It can be summarized under two headings :

(1) To be united with what one does not like.

(2) To be separated from what one likes, or, in other words, not to possess what one desires.

THE CAUSE OF SUFFERING.

It is *ignorance* that is at the basis of the eleven other links of the chain of *interdependent conditioned origination*.

These eleven links can be classified under three headings.

(1) *Ignorance*.

(2) *Craving* born of ignorance.

(3) The *action* that follows craving, as a means of satisfying it.

From the effect of experienced sensations, new desires arise :

(a) Desire to feel again the same sensations, if the action has caused pleasurable sensations.

(b) Desire to avoid the same sensations, if the action has caused unpleasant sensations.

This fresh craving incites to new action—either for the bringing above sensations or for the preventing of a repetition of unpleasant ones.

THE CESSATION OF SUFFERING.

It is the destruction of *ignorance* that brings about the destruction of *craving*.

When *craving* ceases to exist, the incitement to *action* also ceases.

When *action* no longer takes place, the sensations resulting from its accomplishment no longer spring up, and the *craving* of which these sensations are the source also ceases to arise.

The cause having ceased to exist, the revolving of the chain of *interdependent conditioned origination* likewise ceases.

*The Four Truths.—Contd.*THE PATH THAT LEADS TO THE CESSATION OF
SUFFERING.

This consists in a programme of mental training, which can be summarized as follows :—

The acquiring of *Right Views* regarding—

The Three Characteristics. The Four Truths.

The impermanency of all aggregates.	|	Suffering.
The suffering inherent in all aggregates.		Its cause.
The absence of an ego in all aggregates.		Its cessation.
	|	The path that leads to this cessation.

The acquiring of *Right Views* consists in :

- (a) The recognition of the real nature of the objects composing the outside world.
- (b) The recognition of the real nature of our own being.

This brings about :

- (a) The cessation of the error that leads one to regard as desirable, and to crave for that which is productive of suffering.
- (b) The cessation of the error that leads one to the rejection of that which is productive of happiness.
- (c) The practice of an enlightened morality, which is not based on a code that is imposed by a God or any other external power, but which is the result of one's own clear discrimination between the acts that are beneficial and those that are injurious to oneself and to others.

Right Views are acquired by means of :

(1) *Attentiveness*, which includes study, analysis of perceptions and sensations, observations of external objects—introspection—reflection.

(2) Meditation, which comprises :

Concentration of mind.

Physical and psychic training that aims at

- (a) producing mental and physical calmness;
- (b) developing the acuteness of the senses (mind ranking as a sixth sense);
- (c) causing the evolving of new senses that that will bring about new perceptions and, so, enlarge the field of our investigations,

Buddhism is based on a few very simple principles and directions, which can be written down on a single page, in the manner of the annexed table. Notwithstanding that there exists a vast amount of Buddhist literature and that some Buddhist writers poetically speak of an "ocean of doctrines", in reality all this literature is but a gigantic commentary on the few points mentioned in the attached table. The meditations of the thinkers, their reasonings, their imaginings have ended by grafting on to this original simple theme numberless theories, which sometimes appear to be—and, more than once, really are—in absolute contradiction to the doctrine that the commentators pretend to develop. In order to give support to this new Buddhism that has been formed on the margin of the other more rational one, the authors of many posterior treatises have caused the Buddha to express their own ideas in addresses that they have made him give to audiences of gods and other mythical beings. Nevertheless even in these imaginary discourses, the questions touched upon, always refer, directly or indirectly, to one or more of the fundamental points contained in the table, therefore we can deduce from this fact that these points really do form the basis of the Buddhist doctrine and that, in all probability, Gotama's first disciples received them from him.

Consequently, it is essential that whosoever wishes to study Buddhism—even when simple knowledge is the investigator's only object—should first of all become thoroughly conversant with the points that have been tabulated here for the express purpose of showing their relation to one another. It is when these points have not been previously studied that the reading of the various Buddhist authors, more especially of those of Mahāyānic Buddhism, is apt to produce confusion in the mind of the reader and to lead him to form incorrect opinions regarding the thoughts of these authors.

The Buddhist doctrine is founded on the existence of suffering. If there were no suffering, there would be no reason for the Buddha-Dharma. It is suffering that primarily and

insistently it offers as a subject for our profound reflection. No doubt, it is for this reason that Buddhism has the reputation of being a school of pessimism ; yet when, at the very beginning of its teachings, Buddhism establishes the existence of suffering, it merely records a fact that no intelligent human being can fail to prove for himself.

In the presence of suffering there are four possible attitudes of mind. They can be briefly described as follows :

(1) The denial, despite all contrary evidence, of the existence of suffering.

(2) A passive resignation, the acceptance of a state of things that one considers inevitable.

(3) The "camouflage" of suffering by the aid of pompous sophisms or by gratuitously attributing to it virtues and transcendental ends that are deemed apt to lend it dignity or to lessen its bitterness.

(4) The struggle against suffering, accompanied by faith in the possibility of overcoming it.

It is this fourth attitude that Buddhism advocates.

A glance at the preceding table suffices to show that, after having drawn our attention to the fact of the existence of suffering, Buddhism immediately directs it towards an essentially practical end : "the deliverance from suffering."

This table also sheds light on the real character of the Buddhist doctrine. In it we do not find theories that purport to enlighten us on the origin of the world or on the nature of a first cause. Nor is there mention of a benevolent supreme God, nor any promise of superhuman help for humanity in the throes of suffering. We have before us a simple programme, the plan of a kind of intellectual battle, which man must wage alone, and from which, it is affirmed, he can come out the victor by the sole exercise of his own abilities.

The drawing up of this programme in four parts, which are termed the "four Truths", is attributed to the Buddha. We find in it the same spirit that directed the Buddha's own conduct, as tradition describes it.

The Buddha, as this tradition depicts him, had fully grasped the miserable existence of the beings who are subject to birth, sickness, old age, death, and to all the degrees of sorrow that accompany the "contact with that for which one feels aversion, the withdrawal or separation from what one likes, the non-obtaining of things that one desires." Still, in front of that distressing picture, Gotama did not give himself up to a useless despair. Neither did he on leaving his home and in breaking the social and family ties that had bound him to it, merely do so, as numberless Indians had done, in obedience to a simple mystical impulse : he definitely entered upon a struggle.

Alone, by the sole force of his intelligence, he went in search of a means of escape from the sorrow that is indissolubly attached to all individual existence. He sought to cross the torrential stream of perpetual formations and dissolutions : the *samsāra*, that limitless whirlpool, the thought of which haunted the philosophers of his country and which the popular beliefs illustrated by childish tales of transmigration. He attempted that escape, not for his own salvation only, but also for the sake of the mass of beings, of whom, with his eyes of sage, he had contemplated the pitiful distress.

The idea of calling for help either for himself or for others never entered his mind. What could the Gods do?—Their celestial abodes, however splendid they may be, and their lives, however lofty we may conceive them to be, are subject to the same laws of decrepitude and dissolution as ours are. The Gods are our great brothers, our sublime brothers, redoubtable tyrants perhaps . . . perhaps compassionate protectors, but they have neither saved the world from suffering, nor liberated themselves from it.

It is but a poor ideal that of a rebirth in one or other of these heavenly hostleries : the *svargas*. To know, to understand, to cross over to the "other shore", from where another aspect of things can be perceived, may not such a victory be possible to man? The Buddha believed it to be, and, having

triumphed, he turned "to make us cross the ocean of existence and to establish us in the well-being and calm that is free from "fever", to give "to the world enveloped in the darkness of ignorance and trouble, the beautiful ray of the highest knowledge."*

Whatever may be the opinion held as to the strangeness of such an enterprise, it must be conceded that the example of this heroic struggle is more likely to incite those who meditate upon it to useful activity than to incline them towards apathy.

Some people have thought that the suffering spoken of in Buddhism has nothing in common with the ordinary sorrows of life. That it is a kind of metaphysical suffering: the "world sorrow" of the German philosophy. It is hardly possible not to believe that a great thinker like the Buddha must have, in his perception of suffering, gone beyond the limits of ordinary material and moral sufferings; nevertheless, it is only of these that he spoke, avoiding all mention of that which would be likely to carry his teachings into the realm of metaphysical speculation.

"Old age is suffering, sickness is suffering, death is suffering, to be united with that which one does not like is suffering, not to obtain what one desires is suffering."

This enumeration can easily be reduced to the two points indicated in our table, for old age, sickness and death, are "suffering", because we feel an aversion for them. On the other hand, if union with what we do not like, separation from what we like, the non-realization of our desires are susceptible of including subtle moral sufferings, it is no less clear that all the most trivial sorrows of daily life fall naturally within one or other of these three categories.

* Lalita Vistara XIII, 126, 131.

To put an end to *all* suffering is obviously the ultimate aim of Buddhism, but until that is reached, it encourages us to pursue and destroy the sorrows that we find ourselves in contact with, whether they be our own or another's. Buddhist morality, which is a kind of spiritual hygiene, tends to destroy the feelings, tendencies, and beliefs, in us, that are the cause of suffering for others; while, the fundamental teaching of Buddhism that "all suffering springs from ignorance" and the obligation enjoined upon all Buddhists to strive—in every field—to acquire right views, strike at the roots of our own sufferings.

As to that Buddha whom Western writers have often portrayed as a listless dreamer, a kind of academic nihilist, who scorns effort, we can count him as a myth; Buddhist tradition has no record of such a personage. The sage who devoted fifty years of his life to preaching his doctrine and then died in the plenitude of his activity, falling by the side of the road he was following on foot while carrying his teaching to fresh audiences, hardly resembles the anæmic pessimist who is sometimes substituted for him.

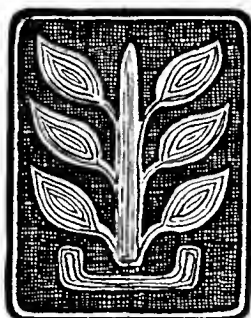
In fact, if we regard Buddhism in the light of its essential principles, it is a school of stoic energy, of steady perseverance, of exceptional audacity, the purpose of which is to train "warriors to fight suffering."

"Warriors, warriors, we call ourselves. We fight for noble virtue, for lofty effort, for sublime wisdom, for this reason we call ourselves warriors!"*

And, according to Buddhism, the conquest of wisdom, which is indissolubly linked to knowledge, leads unflinching to the destruction of suffering. But how shall we become possessed of the necessary will-power whereby to fight this suffering, if we are not fully convinced of its existence; if during the interval between two sorrows, while experiencing a moment

* Anguttara Nikāya.

of pleasure, we forget the fact that we have suffered the day before and that we may suffer again the next day ; or, if selfishly rejoicing at this temporary respite, we remain insensible to the suffering of others?—It is for these reasons that, in Buddhism, our attention is so insistently drawn to suffering, not, as it can be seen from what has already been explained, to drive us to despair, but to force us to perceive, in all its forms, in all its disguises, the foe that we have to fight.



BUDDHA AND HIMĀLAYA

[BY SENATORE PROF. GIUSEPPE DE LORENZO]

In the Foreword to the magnificent book *Everest* 1933 by Hugh Ruttledge, London 1934, Sir Francis Younghusband writes: "So gradually there emerged the figure of Everest as a symbol of the loftiest spiritual height of man's imagination. And the sight of the Everest climbers struggling ever upwards, never losing heart, never despairing, but returning again and again to the struggle, was found to hearten many an aspirant to the heights of the spirit. If these men could fit and train themselves to suffer and sacrifice and endure merely to achieve a great physical height, how much more readily ought they to face the suffering and tribulation and sorrows of life in order that they might attain the highest spiritual height, the whitest, purest, holiest heights of the spirit?" In these words we feel the longing of man's heart not only for the loftiest physical heights of the earth, the summits of Himālaya, but also for the greatest spiritual height attained on earth by a man, Gotama Buddha, born at the very foot of the lofty Himālaya.

The place, indeed, Paderia, where under earth was discovered the column bearing the great inscription of Asoka—**HERE THE BUDDHO SAKYAMUNI WAS BORN**—is the very heart of the most majestic and solemn landscape existing on our planet. No place is fitter to be the birthplace of the greatest Enlightener of minds that ever was born on earth. Northward, there rises, in a range of two thousand miles, the loftiest mountain-system on earth, the Himālaya, the abode of snows, whose highest summits, the Everest, Kanchanjangha, Devalagiri, Gaurisankar, tower above the very place where Buddha was born, about nine thousand metres from the sea-level, having on their backs the huge highland of Tibet and at

their feet the woody hills of Nepal, Bhutan and Kashmir. At the south flows the powerful river, the divine Ganga, the sacred Ganges, carrying with its huge stream, the large mass of disintegrated materials of Himālaya into the deep floods of the Bay of Bengal. It is also into the Ganges that the other confluents, flowing from the Himālaya, discharge their waters and stones and sands. And not far from the place the five vedic rivers flow together into the Indus carrying with them the water from the cold summits around the sacred Kailas down to the warm Indian Ocean, swept by the hot breath of the monsoons. But with the monsoons comes back, along the valley of the Ganges, the water evaporated by the Ocean, to fall in showers of rain on the Terai and on the Hills; where at once it causes a thick and rich vegetation to burst all over the jungle, which with its huge trees and tall grass covers the ruined towns and villas, which in the days of old saw the birth and the youth and the death of Gotama Buddha.

The family of the *Sakyas* into which the Buddha was born and from which he derived his title *Sakyamuni*, belonged to Aryan tribes, settled in the valleys of Himālaya: as it is well known and has been elaborately shown by the greatest European translator of the Buddha's discourses, Karl Eugen Neumann whose twentieth death anniversary comes off this year. His death occurred on October 18, 1915, in Wien, Austria. In the notes to his monumental translations of the *Majjhimanikayo*, *Dīghanikāyo*, *Suttanipāto*, etc., Neumann says, that the *Sakyas* were the feudal princes of Kosala, living independently in their Himālayan seats. Their name is derived from the root *sak*, *power*; as well as the words *sakvām*, *sakma*, *sakti*, and the name of the great and strong Indian oak or the teak-tree, *Sakas* or *Tectona grandis*. Same is the case with the Italian family Della Rovere, to which Pope Julius II belonged, whose name derives itself from the Italian oak, *rovere* or *Quercus robur*. That is declared by Gotama Buddha Himself, to king Bimbisāra, in the verses 442—424 of the *Suttanipāto*:

“At the north, O king, on Himavant’s slopes, there is a folk, with wealth and power endowed, bordering on the Kosalas. From Solar lineage descended, from Sakiya I am born. From that family gone forth, I no more long for desire. Seeing misery in desire and happiness in freedom from lust, I proceed to exertion and struggle. In that my mind takes delight.”



BUDDHISM AND OCCULTISM

BY DR. WOLFGANG SCHUMACHER, BERLIN.

The struggle towards the apprehension of the supernatural is an ancient human yearning. This struggle can be recognized in the magic and the exorcism of the primitive people, in the mysterious cults of the Grecian—Roman period, in the early Christian gnosis, and in the ascetic self-restraint of the Hindu penitents and of the Brahmins.

Even today, the market is full of occult books which show ways leading to the recognition of the supernatural worlds. In large organisations, spread over the whole world, careful attention is provided for the mysterious science of the supernatural.

The modern materialist considers this occultism in all of its various branches, as nonsense and deception. For him there is only the perceptible matter which can be proved by scientific methods. He considers the acknowledgement of supernaturalism as a delusion of eccentric dreamers.

Buddhism does not deny that there are worlds and capacities of cognisance which are concealed from the average person. But these worlds are concealed from us just as, perhaps, Africa is from the European and the Asiatic, and the higher capacities are unknown to us just as piano-playing is unknown to the one who has never learned to play it.

The inhabitants of other worlds are beings just as we ; their life does not differ, fundamentally, from ours. Only the settings are different. However, there too, the law of life and reality is valid : "All things pass away." Even the higher worlds are not eternal and indestructible. "Divine strains and pictures" are, indeed, perceptible through finer senses. Whereas, for Occultism, the actual

world begins beyond the senses, the occult world does not offer the Buddhists anything new. Here as well as there, the individuals live according to the brazen law of existence. The Buddhist, therefore, considers the supernatural, occult world unimportant ; this world of gods and spirits does not concern him. He is only interested in the quality of his own thinking.

Digha Nikaya VI expressly emphasises the statement that the higher powers (Iddhi) and the knowledge gained thereby, are not the aim of the course shown by Buddha contrary to Occultism which sees its ambition fulfilled in the attainment of higher knowledge.

Whereas Occultism, according to the words of Blavatsky, is only meant for a few chosen, the teachings of Buddha are open to everybody.

"I have shown, Ananda, the holy truth so, that I made no discrimination between inside and outside."

Buddhism is no mysterious teaching ; it is a way which is present for everybody who wants to walk it ; a path which leads over knowing oneself to self-redemption.

The average person does not like to pre-occupy himself with his innermost thoughts ; he plunges into the eddies of the world to avoid the unpleasant conversation with his self. He does not want to hear of his flaws, and cannot decide to dispose of them. The Buddhist, however, excavates his own obscure innermost self which is covered with the dirt and dust of daily life. This self-recognition of one's own self is the only "occultism" which the Buddhist admits as being estimable. A clue to this Buddhistic "occultism," of this sober analysis of one's inner life, is given by the Satipatthana-Sutta (Digha Nik. 22) :

"Thereupon, the monk examined the body, the sentiments, the thinking, the spiritual conditions, ardently, cautiously, judiciously, after he conquered the misery of worldly greed. He recognises greedy thinking as greedy thinking ; he recognises malicious thinking as malicious

thinking ; he recognises foolish thinking as foolish thinking”

Buddhistic “occultism” is the sober, constant self-control of the formerly concealed and unconscious impulses of one’s own thoughts and feelings ; thus, it has nothing to do with vague mysticism.

As Ananda, the faithful servant of Buddha, once related the astounding wonders which the folk spread about Buddha, Buddha smiled and declined these fantastic fairy-tales with the words :

“But now, Ananda, make note of the following also as an astonishing and wonderful characteristic of the Perfect One : Thereupon, Ananda, the Perfect One very consciously feels a swelling of sentiments and observations ; consciously, they are there, and consciously they vanish ; now, with complete consciousness, thoughts occur to the Perfect One, consciously they are there, and consciously they vanish.

“ ‘May you also note this, Ananda, as an astonishing and wonderful characteristic of the Perfect One’.” (Majjh. Nik. 123).

The constant, conscious self-control is the only wonder that Buddha admitted.

Let us ask ourselves how many unconscious thoughts and sentiments arise in us daily, and we will see how far the way is, which still lies before us !

Our problem is to let all of our impulses of our inner self pass through the light of consciousness ; to make everything unconscious conscious. For only he who knows himself can work on his spiritual perfection ; can redeem himself from greed, hate, and madness.

Where no God, no spirit, can help us, the person will accomplish it, who regards himself honestly, and then works with all his might in purging his self.

MAN AND NATURE IN TIBET

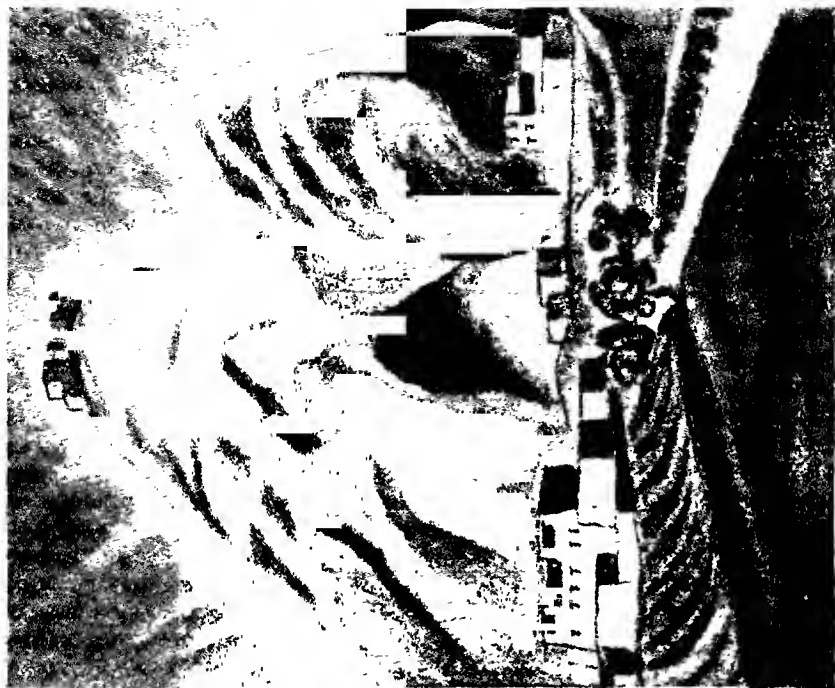
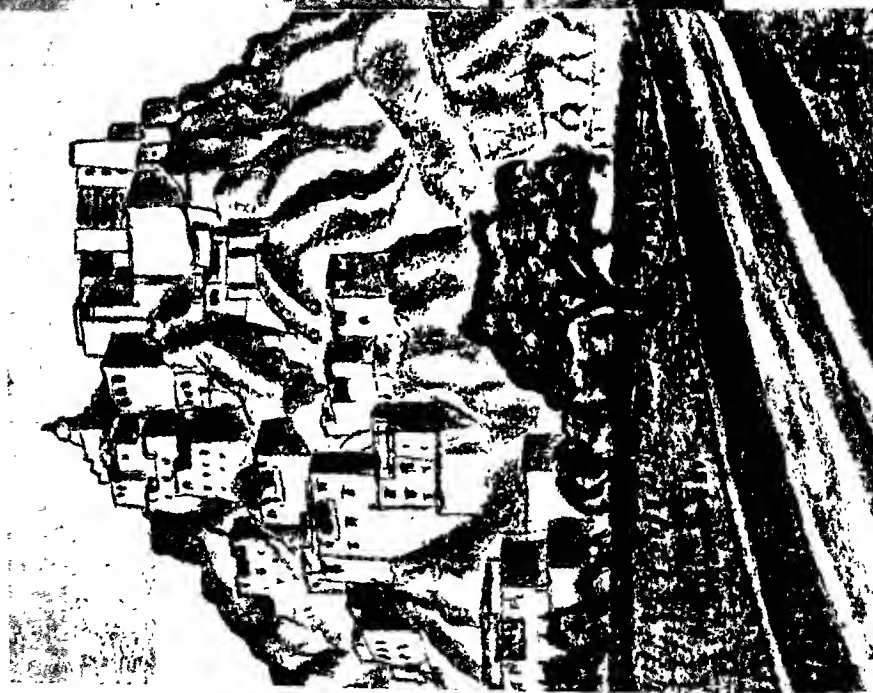
BY ANAGARIKA B. GOVINDA.

The more man has to struggle against the adverse forces of nature, the greater is the intensity of his imagination. Because in order to balance the powerful influences of the external world, he has to build up his own inner world. This does not happen in an entirely independent or arbitrary way but according to certain laws. These have their roots in the subconscious regions of the human psyche and react on external stimulations by a profound parallelism, in which the evolutions of the macrocosm are transformed into the process of a psychic microcosm. Thus the destructive forces of nature are to a certain extent paralysed in man by their own means,—just as poison is used to drive out poison in medical treatment or as one removes a thorn by another thorn, to quote a well-known Buddhist simile which expresses one of the main Tantric principles.

It is this principle of assimilation, positive transformation, or sublimation which enabled Tantrism to succeed in Tibet, because the fierce struggle with nature does not allow the men of those lofty regions to remain passive, neither mentally nor physically. Tibetan Buddhism therefore cannot be understood or judged adequately from a theoretical standpoint but only after experiencing the peculiar conditions of that country and the life of its people. Many things which to the foreigner appear to be mere superstitions gain a strange and bewildering reality to those who travel through the lonely highlands with their snow-clad mountains, their radiating blue lakes, and their weird rock monasteries.

One begins to understand that this country is different from all other parts of the world, different on account of its altitude, the purity of its rarefied air, the brightness of its colours, the darkness of its sky, and even through a different

MONASTIC TOWN IN WESTERN TIBET
From a charcoal drawing by Anagarika B. GOVINDA



TIBETAN ROCK MONASTERY
From a charcoal drawing by Anagarika B. GOVINDA

kind of consciousness, produced and governed by laws which are already more of a cosmic than of an individual order.

Organic life is reduced to a minimum and does not play any rôle in the formation and expression of the landscape. There is no visible vegetation, neither trees nor grassland, except in the scarce oasis-like spots where the soil is sufficiently watered by nature or by artificial irrigation. Bare mountains expose in far swinging lines the fundamental laws of gravitation, rocks reveal the geological structure and the nature of their material which shines forth in pure and vivid colours, from the brightest yellow and red to the deepest gold-brown and purple.

The universe is here no more a pale abstraction but a matter of daily experience. The sky which at day-time appears like a heavy dark-blue velvet curtain against which those red and yellow rocks rise like flames, opens at night a view into infinite space, and the stars are as bright and near as if they were part of the landscape. One can see them come right down to the horizon and vanish with a flicker, as if a man had disappeared with a lantern round the next corner. Nobody thinks of time in terms other than of sun and moon and stars. The celestial bodies govern the rhythm of life because the sky is hardly ever completely hidden by clouds. The nights are never quite dark. A strange and diffused light pervades the space in moonless nights.

Even the waters of rivers and brooks rise and fall in accordance with this celestial rhythm, because during the twelve hours of the day the snow on the mountains melts, while at night it freezes again and the supply of water is stopped. But as it takes the water twelve hours on an average to come down from the mountains, the high tide of the rivers begins in the evening and ebbs off in the morning. In certain regions the smaller rivulets dry out during day-time and appear only at night, so that one who unknowingly pitches his tent in the almost invisible bed of such a rivulet may suddenly be

washed away at night by rushing waters (as it once nearly happened to me on the shore of one of the great lakes in the north-western region of the Tibetan plateau between Trans-Himalaya and Karakorum).

The great rhythm of nature pervades everything and man is woven into it with mind and body. Even what we call imagination does not belong so much to the realm of the individual as to the soul of the country in which the rhythm of the universe is condensed into a melody of irresistible charm. Imagination here becomes an adequate expression of reality on the plane of human consciousness.

This becomes apparent in Tibetan music, religion (especially in its mysticism) fine arts and architecture. Music and architecture, the two extremes in the scale of expression, are both monumental and heavy in rhythm and proportions (*less extrêmes se touchent*), heavy not in a depressing manner but in the sense of substantiality, volume, and weight, with a strong plastic value. These qualities make itself also felt in painting, where vivid and deep colours and strong contours are used. In decorative designs a plastic effect is obtained by using each colour in two or three shades.

This plastic tendency penetrates even the domain of religion and mysticism, where ideas, feelings, and experiences take visible shape and where sounds, forms, movements and colours are in so close a correlation that they can be mutually exchanged, so that even matter can represent the last degree of abstraction and the ultimate abstraction can materialize itself in bodily form.

The West has developed materialism,—but has it drawn the last consequence? The West has cultivated idealism and transcendentalism, but has it come to the ultimate abstraction? And if so, did the West ever find the bridge that unites these two poles of human nature? The bridge was found by the Tantric Mystics, and it was not only found theoretically but realized in experience.

These Mystics were the first who brought Buddhism to Tibet (defeating the "Black Magicians" with their own weapons). They took possession of the country in the same measure as the country took possession of them. The process of mutual assimilation was so perfect that a new homogeneous civilisation came into existence.

Thousands of monasteries all over Tibet bear testimony to the development of Buddhist sects which form the most interesting and important part of Tibetan history. Wherever there is a remarkably beautiful spot or a place which forms the natural centre of a grand landscape, be it on a mountain top or on the summit of a fantastically shaped rock, be it in a wild, inaccessible gorge or on an isolated elevation in the midst of a fertile valley: wherever beauty, solitude and grandeur produce an atmosphere of awe and religious inspiration, there will be found a sanctuary, a hermitage or a monastery. Many of them were founded by monks and mystics who retired into caves in order to meditate in the loneliness and purity of nature. Such caves were later on enlarged, decorated with wall-paintings and turned into temples, around which new dwellings were constructed or carved into the living rock until a complete monastery had been formed. In other places the disciples of a hermit built their huts around that of their Guru, temples and libraries were added and finally a sort of monastic university came into existence, some of them real towns in which thousands of monks are living. These monks are not only studying purely religious subjects but also history, art, philosophy, logic, astrology, psychology, and medicine. A complete course may take twenty years and more. Only the most intelligent monks can follow it successfully. The others get a general education which enables them to understand the sacred scriptures, to teach laymen, and to conduct religious services and ceremonies. In this way it has come about that nearly every Tibetan (at least among the men) knows how to write and to read.

In one word, Tibet would be unthinkable without its monasteries. They are the sources of culture, the strongholds of civilisation, the fortresses of man against the hostile forces of nature. And yet they are the fulfilment of nature as they express its spirit more than anything else. They crystallize out of the rocks and mountains and grow into the sky as the purest embodiment of the soul of Tibet.

A PROBLEM OF RELIGION

BY JAGADISH KASYAPA, M.A.

Religion is practically co-extensive with human life and history. No nation or people have ever been found to have existed, who have not had a religion of some type, however primary and naive in conception, whether it be such as the Totem Worship of the American Indian ; the Devil worship of such far asunder areas as the Fiji Isles, the Congo, the Tibet of centuries ago or the highly ethically and philosophically evolved, ranging from Shinto to those most popular at this present day.

It is a much-debated point whether man is instinctively religious or not, but the answer depends entirely upon the meaning one attaches to the word "Religion." Whether one thinks of it in the restricted sense of a belief in a controlling power, especially of a personal god, entitled to obedience or in the wider sense of simply a system of faith and worship. It is a matter of degree. For a people's guide to conduct, which we term a religion, is, as we shall see, of a nature widely varying in conception, not only one nation from another but also from time to time.

Briefly one may say that Religions of Faith both evolve and are continually evolving.

First, the different peoples had many gods. The harmless later gods of trees and streams, the nature and vegetation gods,

who were a development from the earlier and more awe-inspiring gods of lightning, storm and wind, and all other terrestrial phenonoma, varying only in degree according to the intelligence of the people, for, it must not be forgotten that the Lightning Devil of the Fijians is close cousin to the Zeus of the ancient Greeks.

From such gods, and there exist myriads, representing each and every act of nature, there grew, as it was realized that the phenonoma of the universe were not many but were one, the monotheistic god of more recent ages.

Even this god, however, varied much as between nation and nation, people and people. It is of very great interest to compare the various gods, and we will take 5 of the chief for the purpose.

First, the Head God of the ancient Peruvians. At the time of which we are now considering, human sacrifice was practically extinct and instead there came into being a sacred rite and ceremony, a Holy Communion, which consisted of the eating of a sacred bread called "SANCU" which had been sprinkled with the blood of a sacrificed lamb. This was partaken of by those assembled after the priest had pronounced these words, "Take heed how ye eat this "sancu," for he who eats it in sin and with a double will and heart, is seen by our Father, the Sun, who will punish him with grievous troubles."

It is interesting to note, that, when the Spaniards discovered this institution, so closely akin to the one with which all the West was so familiar and now known also to the East, they, upon what grounds we know not, but upon some grounds, came to the conclusion that this Meal had been established by St. Bartholomew.

Secondly, from S. America we turn to North East Africa, and find Osiris of the Egyptians, into whose presence his son Horus the mediator leads the dead after their hearts had been weighed.

Thirdly, Saivas of the Hindus, he who pervades the universe and thus in contrast we turn once more and note the

Hebrew Yahvoh, developing into the Jehovah of the Old Testament, finally becoming the Theistic and Omnipotent God of the New Testament, He who made Heaven and Earth and Whose only Son, also, like Horus, acts as a mediator but also as a saviour and who at some future time shall judge both the living and the dead.

Last but by no means least, we have the God of the Mohammedans of whom it is said, "There is no God but God, and Mohammed is His Prophet."

Now, although the Religious Faiths are so numerous and diverse in so many ways, they all have one great thing in common, one fundamental element.

This fundamental element, approached by each faith each in its own way, is the elimination, the overcoming, of sorrow.

Christianity aims at bringing about the kingdom of God on earth with, eventually, the attainment of a heaven for the righteous where there will be no sorrow or evil.

Mohammedanism promises to its followers a Heaven where they may lead a luxurious and blissful life.

Likewise, primitive Religions also aim at a similar objective. The Heavens only grow more refined in the same measure and *no more* than the greatest refinements of the people of that particular period or era.

It would seem, therefore, that despite differences of degree and type, all the religions of the world are aiming at one ultimate object; professing to seek and establish peace, fraternity and goodwill among mankind so that their object may be attained, the elimination of all sorrow.

However, in spite of this idea seeming most excellent, the result has been the same as that of almost all such good intentions. For, all Religions based on Faith have succeeded in one thing only. That one thing, the fostering of wars, the stirring up of latent enmity, resulting in disorder and general destruction.

No Holy War, whether of ancient Mexico; the Crusades of Mediæval Times or a jihad of more recent date, could ever

be possible without a faith to foster it and a priesthood to fan the flames.

The fate of the scientist who discovered that the earth is round is known to all.

Socrates was poisoned *not* because he told the truth but because the truth he told, clashed with faith.

It is not necessary to go back even to reformation times to find family divided against family, father against son, for even now in this more enlightened age, do we find relatives of one household, owing to different religious beliefs, acting and thinking, not as one, but as many.

Brotherhood has been preached by all, practised by few of any professed followers of any creed. Even within the same Faith and Church there are many sects, each warring against its neighbours and if, as from time to time has happened, one sect grew more sincere, honest and 'broad-minded, then was their fate the same as that of Socrates.

History, without a shadow of doubt, does show, that from the earliest times, all faiths, all churches have but led to party makings, quarrels, world-wide disturbances; each and every one being of a formal nature, having no real principle behind them of the slightest spiritual nature, nor must one forget, that it is only just one hundred years ago that the so-called "Holy" Inquisition went out of use through force of circumstances.

It would seem to be a vicious circle, for as truly as Religions have been the cause of much of the sorrows under which mankind labours, so may it be truly said that if there had been no sorrow in the world, a conception of a god would never have come about, and hence there would have been no faiths.

It is only because the mass of mankind over a great part of the world is uneducated and still at a primitive level, that these faiths still live, for, as has been most truly said, the conception of non-existence is an effort beyond the power of the ordinary human intellect. As long as man thinks, his Ego

is fully conscious of its existence and not able to grasp this idea of non-existence. Thus, a religion is actually a functional weakness.

But, as we shall see presently, although sorrow in one guise or another is inherent in mankind, an idea of God need not necessarily arise therefrom, and even if it does, it may only be in the manner implied in the well-known Confucian quotation "Worship the gods as if they were present."

This arising or non-arising of the God idea, depends entirely upon the intellectual and moral status of a people. The higher the living, the education, the intellect, the natural and innate courtesy and morality, the lesser is the idea of God. It is worth while noting the wise position taken up by Science, never committing herself one way or the other but giving as verdict the one given to certain cases tried in the Scottish Courts of Justice—neither "Yea" or "Nay" but, a verdict of "not proven."

Thus, then, the Problem of Religion, is this. All Religions aim at Peace, but so far they have only achieved war and strife and this is why all thinking people (and never, in the History of the World, have there been so many) have come at last to realize, not only that we need no Religion *but*, that a Religion, a Creed of Faith is actually inimical to the true Advance of the World.

Nevertheless, at this present age, a God would still seem to be a necessity to many for reasons already stated, it is but few who have got beyond this stage as yet. And it is these few, these exceptional individuals and groups, that most churches and creeds usually call Atheists and Heretics.

But, if we think calmly over the matter, keeping all the previously mentioned points in view, I know, that in your heart of hearts you must all agree with me that the conclusions drawn, regarding the disruptive powers of all religions, are by no means incorrect.

Before we come to a solution of this problem (for there is one, applicable to each faith) let me quote some interesting words spoken by a late Canon of St. Paul's Church, London, many years ago, the Rev. Canon Scott Holland. He was speaking of members of his own Faith only, but the words are such as can be applied to any follower who breaks away from any faith for reasons already stated.

His words run thus: "The Agnostic, he who can no longer accept God to be a proven fact, is no petulant boy making his petulant repudiation, but a man with steady and deliberate judgment, weighing, examining, testing and still at last to his sorrow, to his confessed cost, bravely facing that which he deems to be the fact and pronouncing, 'I am not of the Body, I cannot share the life of this community in which I was born.' And yet, if we look at such a man, we recognize in every detail of his character the lines that lead to his Saviour. He illustrates and exhibits the very temper which is blessed; he is pure, unselfish, humble and good. Such a man may say what he pleases, but by his saviours he has not been foresworn. *Many there are and many there will be like him who are emerging from their darkness.*"

Let us now find the solution to our problem. That this solution may be correct, we must first find the exact place of error in the usual conceptions of Religion and we must well consider whether this error was not indeed pointed out many years ago and the truth and solution proclaimed in the meaning behind these words:—

"O Bhikkhus! I teach you this Dhamma to cross the sea of sorrow and not to be possessed by you!"

Here, then, is shewn the real flaw in the conception of a religion, it is when the people of any faith of any age begin to feel that "I" belong to a religion or "my" religion, "my" faith is thus and thus.

As soon as this sentiment of a separate individuality, of the separateness of the "Ego" from the Universe at large, comes into being, then, of a surety, comes the sordid strife,

the party makings and the complete loss of the vital essence of spiritual life once contained in that individual's faith.

When the idea "mine is mine and his is his," later turns to the usual and most evil "mine is better than his", when this idea once gets hold of any followers of faith, then, as far as any future good is concerned, the end has come and quarrels grow and endless troubles follow.

Religion, like money, has fallen into that evil plight of being considered an end each unto itself—*Money* is not wealth, it is a medium of exchange ; *Religion* is not an end, it is a *means* to an end—but this pertinent fact the world at large has quite forgotten to its dire distress and cost.

"The Dhamma is to be used to cross the sea of sorrow"—it is when a teaching becomes possessed by one ; when it becomes a case of Belief in place of acts, when essential living is given over to dead forms and ceremonies, that one may say it is "possessed by one", and being thus possessed becomes, not of value *but* an actual hindrance !

It is like the men who crossed a certain river, each in his own raft. The first, stepping ashore, cast off his raft, its use was ended, and so, thus free, he walked along the road and was quickly lost to view.

Not so the other men, for each picked up his raft and one did think, "How good a raft is mine."

Another did say aloud "How poor a raft is yours !" and each, instead of stepping on the road to advance upon his journey, instead did stop.

"Mine is good !" "Mine is better than yours !" "*Mine* is the best !" "No, *mine* is the best." And thus words led to blows and blows to kicks and kicks to actual murder, even the very rafts were used as weapons and were damaged and ruined in the fierce affray.

This then is the fundamental error, the results of which are seen by us now on every side in *almost* every clime. The error whereby the good intentions of each Religion have so far led to nothing but most dire results.

This is THE PROBLEM OF RELIGION—now how may we yet once again step upon the forward upward, road?

There is an answer, one most simple, one which is applicable to all followers of each and every faith, involving not the slightest change of Belief or Creed.

Most simple, startling in its simplicity and it is this—we must first of all get free from all our worldly desires, rid ourselves of our passions, our greeds, these things which are at the root of all sorrow.

The basis of all teachings has been simply this—there is no other way.

Build what structures you like upon your Saviour's or of your Leader's Teaching ; cover up his simple statements with ornate forms and ceremonies ; burn incense and show the gleam of many lights ; Follow the rites of Druid, Aztec, Puritan or of Holy Church, it is all the same, a shadow show, child's play.

There never has been, *there never will be, there never can be a short cut!* None other can act for us. Take whomsoever you will as Teacher, Saviour, He can but show the way.

To first make better our own conduct is the one and only essential thing—to clear our own eyes, not cast stones !

This is not a teaching of impracticability, it has been done by some, it can be done by all, rich or poor ; householder or hermit ; a man with large family or one with none at all ; the prosperous merchant and the wealthy prince. Even as a monk can live more luxuriously than a king, so can a king live more simply than the meanest of his subjects ; one's position makes one difference only. For a Prince or wealthy merchant whose duties do not permit him to retire from the worldly life, the way is beset by many difficulties, but, for him whose circumstances are such that he may, of his own free will, renounce the so-called pleasures of the world, to him the way is not quite so beset with snares and pitfalls.

But even for one like him the way is by means easy for the essential steps are the same for all and they are these :

Goodwill, friendship, non-killing, non-stealing, purity of character and other such meritorious acts—*these* are the only things which can really help us.

This then is 'the only way' but it must also ever be remembered that this way of right is to be practised by us for one thing only. NOT because we possess or are possessed by any Faith, Belief or any one Religion ; NOT because of any truth revealed by Higher Beings ; NOT even because of any gods, BUT because of itself alone, virtue should need no other reward, it is justified of itself because, to the betterment of mankind, the welfare of the world this has been proved—all are one, there is no result without a previous cause ; lead, therefore a noble life, do good to all mankind, hurt neither beast nor reptile, fish, nor bird, nor insect small nor creature poisonous and vile, by one cause only was created all, both man and gods—

Therefore, keep these simple rules—there is no other way.

"Peace unto all beings and upon all, peace."



THE WHOLE

[BY K. FISCHER]

The Buddhist insight into the erroneous belief in personality or into the ignorance of Impermanence, Suffering and Unsubstantiality of Life, is something so extraordinary and so rare that we cannot be too cautious in preserving the purity of this idea and its consequences. This idea as it occurred to the Buddha in the night of the Full Enlightenment in Urucela and as it was realized in its consequences by him to the very last, is found in no other doctrine either religious or philosophical or anywhere else in the world. Whoever mixes up this unique idea with other ideas, out of fear of being called intolerant, or for other reasons, deals lightly with the greatest spiritual good mankind possesses and necessarily must bear the consequences of such conduct. To couple Buddhist insight with the idea of the Oneness of Life as is often done in articles and journals, means introducing other ideas.

Now, for ordinary life, taking a general viewpoint we may accept a kind of relativity, that is to say, that all opinions and views are of about the same value, or, which is the same, of about the same non-value. Taking his particular point of view, everybody is "right." Dr. Dahlke once told us an anecdote about Old Fritz (Frederic II, King of Prussia). The King was called upon to pronounce sentence in a civil process. The plaintiff stated his well-founded opinion. Old Fritz exclaimed: "Oh yes, he is right." The defendant thereupon set forth his own viewpoint just as well established and Old Fritz, nodding his head, remarked: "Indeed, he is right too." Here the assistant judge put in: "Oh, Your Majesty, they cannot both be right," and the King quietly replied: "Certainly, you too are in the right."

If everybody is right then everybody is also wrong and so the best thing for practical life is to come to an agreement, a compromise. When, however, it is a matter of insight into Actuality the relative comes to an end. Should one apply the general rule even here, then we should have to apply the rule of the relative value to the idea of the relative itself and so deprive it of its very foundation. If every kind of knowledge is of relative value only, then the knowledge that it is relative is also relative, and this of course neutralizes the supposition. The result is that there must be some more profound knowledge than the conception of the equality of rights in the line of thought, especially as far as religion is concerned. It would be very strange that the course of thought could develop in so many different directions if they had all the same value. Attempts to do away with different opinions in religion by composing a kind of mixture as the modern Bahai-School, for instance, endeavours to do, are certainly well meant, yet together with a tendency of kindliness and peacefulness they display a want of profound insight into Actuality. Now what is in force regarding the different schools of thought, religions and so on, the same is to be said about the different movements within every single school of thought, also within the great sphere of Buddhism. Here also, there is a difference in profundity.

It is a feature of life which originates in ignorance that man is rather given to emotion than to cool and sober consideration. This is why, even among those who have accepted the teaching of the Buddha, many if not the most rely on an obscure feeling that indicates or seems to indicate an identity of all that lives. These persons do not realize that a unity of life would cut off every possibility of emancipation from suffering which is the only goal of Buddhism. Nor do they try to make up their minds that this obscure feeling of unity, the unity of the single being and the Cosmos is the deepest expression of the thirst for life that chains the single being to life. They do not reflect that, by this feeling the "absorbing

power of the Cosmos," as Dr. Dahkle said, becomes manifest, that leads to ever-renewed birth, old age and death as it always did. If all life were really one, there could be no escape from life and thereby from suffering. Then we would be fettered to life in all eternity and thereby fettered to Suffering. It is the unheard-of and unique intuition of the Buddha that penetrates the deep obscurity and shows the possibility of a rescue.

This is not the place to show and explain all the contradictions that are involved in the idea of the Oneness of Life, if one takes the trouble to think about it. I shall only mention here a few of them. The first is emotional: If all life is really one, how is it that while given to reflection we should have a feeling of deep loneliness, and the more so, the more we penetrate, as it were our own selves? Now contrasting with this feeling stands the experience of other persons who pretend to realize a Unity with the Cosmos. So feeling stands here in opposition to feeling and it is not possible to give a final decision proceeding from feeling. We need the assistance of thinking. Then the question is: How is it possible that a united, undivided world-occurrence ever could be separated and differentiated into single beings? There is no satisfactory reply to this question. Now Pantheism pretends that the differentiation is only apparent. The ignorance of the Oneness of Life gives us the delusive idea of separate beings, which disappears when the great intuition is gained, when the Wise One knows himself to be one with Brahma the Universal Soul. The question, however, how this ignorance ever came about, how the Allwise Brahma the Universal Soul (the idea of the Oneness of Life necessarily ends here) ever could fall into such a monstrous error; to this question Pantheism gives us no reply. The only satisfactory solution is this, that the statement about the Oneness of Life is wrong. This statement is in full contradiction to the experiences of our daily life and so little in accordance with the brutal struggle for life where everyone pushes his way through in every possible manner, that it must

be considered as a well-meant but mistaken attempt to moderate the ferocity of the general battle or even to put it to an end.

In this connexion I shortly had an interesting experience. I was standing before a glass-case at the Berlin aquarium where huge fish, sheat-fish, etc. were kept. With graceful movements they adapted their immense size (they may have measured one yard and a half or two yards) to the limited dimensions of the fish-tank and seemed to feel tolerably happy. I watched the oscillating motion of one of them, the to and fro of the ventral fins and the dorsal fin, the swinging of the thick tail, the rhythmic snap of the mouth by means of which the fish drew in the water thrusting it out again by the gills. It was a "cheap Sunday" and the visitors crowded together in the aquarium. I was picturing, or trying to picture to myself that according to the idea of the Oneness of all Life I should have to dissolve with this huge fish to a mental Unity. As I was following the motion of the fish deep in thought I forgot the surrounding people that were pressing on. All of a sudden a loud voice called out impatiently behind me: "Please walk on!" I started up and the dream of the Oneness of Life had disappeared.

The best proof of the individuality of the living beings is aimless renunciation. Renunciation is only possible individually. It is renunciation too when the life process the "I" reflects upon itself, gives up all connection with the surroundings and when the play of the five grasping-groups looking back upon itself, realizes that there is nothing but this play of the groups, and no "player."

The idea of the mystic Unity of Life is in the blood of most people. This is not astonishing for the very root of Existence, the Ignorance of Impermanence, Suffering and Unsubstantiality is at the bottom of this idea. Among all the spiritual leaders of humanity, the Buddha alone put the axe of cool and clear reflection to the cosmic entanglement, and

it would be making the axe blunt and unable to penetrate the cosmic entanglement if one were to involve the idea of the Oneness of Life into the Buddha's teaching.

Any person, having no objections to this idea, must get on as best he can. Yet it cannot be easily conceived that in this case he should profess to be a Buddhist. It would be more logical to profess Pantheism, a religion that has many good points, but certainly lacks the advantage of being free from inner contradiction. For practical, everyday life it may not be important whether a person professes Pantheism or Buddhism. If after all he strives to become better, he may also profess Christianity or Islam or no faith whatever. But for us the matter is something more than mere getting on well in a practical way as a rule of conduct for life. We require conformity of thought and of action, and this we may only expect from a doctrine, a general view of the world, a religion or whatever you will call it when it is free from inner contradiction. By that means it will gain our confidence and give us the support we need taking into account the instability of occurrence. It is only by being free from inner contradiction that our "intellectual conscience" as Dr. Dahkle called it, will be contented, that part of our conscience which he said was the most important. There are many sublime forms of religion, many highly intelligent philosophic systems, none of which, however, with the only exception of pure Buddhism, is able to satisfy the intellectual conscience. And Buddhism satisfies the intellectual conscience by referring the individual being unto itself, as forming a totality, as is Samy.—Nik. IV :

"The Whole, Oh Monks, I will show you. And what, Oh Monks, is the Whole? The eye and the forms, the ear and the sounds, the nose and the smells, the tongue and the tastes, the body and the contacts, the mind and the conceptions. This, Oh Monks, is called the Whole. If, Oh Monks, someone were to say: 'denying this Whole I shall show another Whole' then this would be idle gossip. When questioned, he would be unable to answer and be thrown into confusion.

And for what reason? For that is so when the statement is out of place" (Samy. IV p. 15).

Here a dark mystic Unity of all Life is not in question but the Buddha points out coolly and clearly, in accordance with Actuality, the living play of action between the six inner spheres (ayatana) and their outer counterparts, the six outer spheres. Thus Life proceeds since beginninglessness as a Kammic process, the action of the six spheres of sense that compose individuality while the forms hit the eye and thirst for life brings about grasping; while the sounds hit the ear and thirst for life brings about grasping, and so on through the six spheres. Thus the individual being creates from moment to moment his own destiny, giving himself from moment to moment the direction.

This is Actuality without any sovereign intellectual addition, without speculation as becomes evident for the mind unprejudiced and given to clear self-contemplation. From that follows the possibility of liberation by the extinction of thirst for life through Right Insight. For whoever wishes to see, whoever is willing to accept admonition there is no doubt that the Buddha rejected all dark mystic talk of the Oneness of Life. A very interesting passage which illustrates the above remarks occurs in Majjh. 31 and 128. Three monks, the Venerable Anuruddha, Nandiya and Kimbila live together in a forest. The Buddha visits them and asks if they live together in harmony and peace. All three confirming this reply: "There, Oh Lord, the thought occurs to me: 'truly this is an advantage for me, this is truly a benefit for me that I should lead the holy life together with such companions.' Then I am ready, Oh Lord, for friendly deeds for the Venerable Ones both open and in secret; I am ready for friendly words, for friendly thoughts both open and in secret. Then, Oh Lord, the idea occurs to me: Should I not lay aside my own will (citta=thought, will) and live according to the will of these Venerable Ones?' And I have laid aside, Oh Lord, my own will and I live according to the will of these

Venerable Ones. Our bodies, it is true, Oh Lord, are different, but one, as it were, is our will." The Pāli word here is *maññe* 'methinks' or 'as it were'. This expression shows clearly that the figurative sense is meant, not a real Unit.

The life process being a self-creating, self-forming, feeding-process without a 'feeder' in the sense of an unchangeable, permanent feeder, pursues its course beginninglessly through all possibilities of existence in infernal and animal worlds, in human, unhuman, superhuman forms of existence, now more given to joining with other life-processes, now more given to separation from them, ever driven by craving for existence, ever creating suffering for oneself and others. Should this insight not be motive enough to make us weary of this continual faring on, to make us master the craving for life that induces us to race after treacherous joy and happiness that never can find real satisfaction, to strive for destruction of passion, for emancipation from enjoyment both sensual and supersensual, and therewith for liberation from Life itself? May this task become for us an innermost necessity and may we proceed towards its solution,



MY VISIT TO LHASA

BY BHIKKHU RAHULA SANKRITYAYANA.

This was my second visit to Central Tibet. I made the first in the year 1929-30 when I remained there for about 15 months. The chief purpose of my journey was to search for the Sanskrit palm leaf MSS. which were originally taken from India to Tibet. All scholars of Buddhism know that there were thousands of works in the Sanskrit language which existed in India but since the disappearance of Buddhism, they have been lost and only survive in their translation into Chinese and Tibetan. There are certain works on Buddhist Philosophy and Logic which are essentially needed for the revival of Buddhism in India. The Works on Logic by Scholars like Dingnaga, and Dharmakirti are such that without them it will not be possible to fill the gap in the history of the evolution of Indian thought. When I was on my way to Lhasa I inquired at several places about the existence of palm leaf MSS. but everywhere I got the disappointing news that there were no palm leaf MSS. in Tibet. After reaching Lhasa the same thing was repeated but I was not disheartened. After a thorough search I saw three or four palm leaf MSS. in a private collection at Lhasa itself. Two of them, one a commentary of Shishupalvadha, and another a treatise on Grammar I acquired, which are now in the Patna Museum. Abhisamayalankara is a famous work on the Mahāyāna Buddhist philosophy, the Sanskrit text of which was published by the then well-known Russian orientalist Dr. Thomas Stcherbatsky. I saw a short commentary of it by Buddha Sri Gyana and took a photograph of it. Then a few weeks afterwards I learnt that the MS. was in the Kundeling monastery, which is the most powerful monastery in Lhasa, the Abbots of which are appointed regents during the minority of the Dalai Lama. I went and saw the MS. myself. My heart was delighted that one of the MSS. was a commentary by Acharya Santa-



SRI RAHULA SANKRITYAYANA IN TIBET.

- (1) Indian Sanskrit Mss in Ngor Monastery discovered by SRI RAHULA.
- (2) The famous Mystic of Ngor Monastery.
- (3) Sri Rahula with Sanskrit Mss in the Kunda Monastery.
- (4) Street Scene in Lhasa.

rakshita, the author of the famous *Tatva Sangraha*, on a treatise on logic by Acharya Dharmakirti of Nalanda. I found a little difficulty in getting the permission to photograph the text, but the later Ka-lon Lama, one of the four cabinet ministers and the most influential man in Tibet, after the demise of the late Dalai Lama, helped me in getting the photographs. After further inquiries I found that in some of the ancient monasteries of the Tsang there are some palm leaf MSS. I visited the monasteries of Poskhang, Shalu, Ngor and Sakya for this purpose and I saw 182 works, all written in India, on palm leaf. They were taken to Tibet by Indian Pandits for the purpose of translation and a few of them even have not been translated into Tibetan. I made a descriptive catalogue of the MSS., which is being published in the *Journal of the Bihar and Orissa Research Society*.

When I got the commentary by Shanta Rakshita, I thought that perhaps there is no possibility of getting the text and so I began to restore from its Tibetan translation, but when I visited Ngor I saw one copy of the text and hurriedly copied it. At Sakya I got another very important work, a commentary on *Pramana Vartika* known as *Vartikā-lankara*. *Pramana Vartika* is the chief work of Dharmakirti on Buddhist Logic. There were only two chapters to be found, namely 3 and 4. As the winter was approaching, I was afraid lest the passes may be blocked by snow. So I could not stay for more than 18 days at Sakya and I was able to transcribe only one chapter of it—the third chapter which discusses perceptions. I took a photograph of the 4th chapter, but afterwards I found that I was not successful. *Vartikalankara* along with the *Vada-Nyaya* with its commentary by Prabha Shantarakshita are now being published in the *Journal of Bihar & Orissa Research Society*. On my way back to India, I visited Nepal where the Royal preceptor Pt. Hemraj Sharma has discovered a palm leaf MS. of the *Pravartikakarika*. He was very pleased to see the copy of

the Vartikalankara and gave me a photo copy of the MS. I am editing the 3rd Chapter on Pramanavartika with my own restoration of the missing portions. Apart from a few scholars, perhaps people in general do not realise the importance of these works on Buddhist logic and philosophy, which were the chief contributions of the Professors of Nalanda.

INEXHAUSTIBILITY

BY HIS EXCELLENCY PROF. NICHOLAS ROERICH,

(Honorary President, The Maha Bodhi Society of America).

Does inexhaustibility exist?

On the physical plane, everything can be exhausted, but on the spiritual plane at the base of everything lies inexhaustibility. And according to this measure, the two planes are primarily divided. When we are told that something has become exhausted—we know that this pertains to purely physical conditions.

A creator imagines that his creativeness is at an end, and this is of course untrue. Simply there are, or there have arisen some reasons, which impeded creativeness. Perhaps something has taken place that harms the free flow of creativeness. But in itself creativeness, when once called forth into action, is inexhaustible, likewise as psychic energy, as such, is ever-flowing and cannot be impeded.

In the confused life of to-day this simple fact must be constantly remembered. People insist that they have become tired and they suggest to themselves that their creative ability is at an end. Repeating in various terms about difficulties, they actually wrap themselves into a veritable cobweb. Space is really filled with a multitude of harmful cross-currents. They

can influence the physical side of manifestation. But to people who are accustomed to build everything within physical bounds, it always seems that these outer intrusions kill the very essence of their psychic energy. Yet even this very expression will often seem as something indefinite, because people up to now seldom ponder over this fundamental blessed energy, which is inexhaustible and ever-present, when realized.

In general the question concerning tangibility is very unclear to human consciousness. One repeatedly hears, how a person may give at times quite definite data, but the listeners, with their uneducated attention, are unable to grasp them, and then assure that they were given something abstract, that cannot be applied. I have often been a witness, how people gave precise information, founded on facts, and yet they were told: "can't we have something more to the point, more practical and definite?" Such questions only show that the interlocutor had no intention to accept everything that has been said to him, but he wanted to hear only that which he for some reason expected. And under this self-suggestion, he often was unable to appreciate all the precise facts that were told to him. How often people desire to hear not that which is, but that which they want to hear. "Verily, he is deaf, who does not want to hear!"

The non-desire to listen and to see, gives rise not only to great injustice, but often it is, as if, a spiritual suicide. A person will hypnotise himself to such an extent, in that he is unable to do something and to such an extent will he suppress his basic energy, that he really falls under the sway of all outer physical as well as psychic intrusions.

Everyone has heard how often persons with so-called nervous diseases cannot cross a street, nor approach a window or again they become subject to the horror of suspicion. If one investigates how these fatal symptoms began, one can always find an insignificant, often hardly perceptible, suppres-

sion of psychic energy. At times it will be caused indirectly and may begin from something quite unexpected.

Precisely such accidents could have been easily avoided, if attentiveness to everything that takes place around us, would have been developed. This attentiveness would help to notice that the basic energy is inexhaustible. This simple and clear realization would save many from the abyss of despair and disillusion. Thus a person who suffers from insomnia, will often find the cause of it in the most real, external conditions. Likewise man will understand why it has been repeated from antiquity that it "it is difficult to make oneself think, it is still more difficult to abstain from thinking".

When man extinguishes his enthusiasm, he does so because of some purely external conditions. If with all attentiveness he would realize how accidental and ephemeral are these circumstances, he would chase them away, like an annoying fly. But children are not taught attentiveness neither at school, nor in the family, and yet, later on one is surprized why one cannot see a forest on account of bushes. But then, does one often speak in the family circle about the fire of the heart, about inspiration and enthusiasm? Too often the family gathering is confined only to mutual condemnation and malicious criticisms. Nevertheless, from ancient times, from everywhere, reach us the calls and commands to preserve in purity the wells of inspiration and creativeness, as in thought, so in action.

"Raj-Agni-thus was called that Fire, which you call enthusiasm. Truly this is a beautiful and powerful Fire, which purifies all the surrounding space. The constructive thought is nurtured upon this Fire. The thought of magnanimity grows in the silvery light of the Fire Raj-Agni. Help to the near ones flows from the same source. There are no limitations, no bounds to the wings radiant with Raj-Agni. Do not think that this fire will be kindled in an evil heart. One must develop in oneself the ability to call forth the

source of such transport. At first you must develop in yourself the assurance that you offer your heart to the Great Service. Then one ought to think that the glory of the works is not yours, but belongs to the Hierarchy of Light. Then one may become uplifted by the infiniteness of Hierarchy and affirm oneself in the heroic achievement needed for all worlds. Thus not for oneself, but in the Great Service Raj-Agni is kindled. Understand that the Fiery World cannot exist without this Fire."

UNITY OF LIFE

[BY S. HALDAR]

Modern scientific research tends to show, more and more clearly, the unity of all life, and to lift the veil from the mystery of existence to the extent of disclosing the life-principle even in apparently inert matter. Buddhism, in common with Vedantism which embodies the higher Hindu thought, reflects the same truth. Christianity, however, in spite of its more recent birth, endows man alone with the life-principle or the soul. Jehovah is said to have put the breath of life into the first man, Adam ; and he did not deign to extend the same favour to the first woman, Eve, in forming whom he obtained the needful material from the body of Adam. St. Ambrose, a fourth century Latin Church father, differentiated between man and woman. He held that woman was more fitted for bodily work or manual labour because "God took a rib of Adam's body, not a part of his soul, to make her." St. Augustine said : "What does it matter whether it be in the person of mother or sister ; we have to beware of Eve in every woman." Woman was first in the transgression ; hence her low position in Christianity. Tertullian (200 A.C.) the father of

Christian Latin Literature said: "You are the devil's gateway—you are she who persuaded him when the Devil was not valiant enough to attack . . . On account of you the Son of God had to die." (*De Habitu Muliebri*). Jesus used the following language to his mother: "Woman, what have I to do with thee?" (John ii, 4). Neither in the Ten Commandments nor in the Sermon on the Mount which are believed to embody the quintessence of morality is any attention given to woman's special position in the scheme of the world. The Christian attitude towards the dumb animals is even more pronounced. "The animal world", writes Lecky in his "History of European Morals", "being altogether external to the scheme of redemption, was regarded as beyond the range of duty; and the belief that we have any kind of obligation to its members has never been inculcated—has never, I believe, been admitted by Catholic theologians." In the nineteenth century Pope Pius IX refused to sanction a society for the prevention of cruelty to animals on the ground that it was an error to suppose that Christians owed any duties to dumb creatures. Mr. Hilaire Belloc, a great Catholic writer, has stated in his "Essays of a Catholic Layman in England" that "cruelty to animals is quite laudable, a mark of the true Catholic morality as against the sentimentality of the benighted Protestant."

As to the narrower question of human brotherhood, it should be remembered that Western civilization has been built up on Christian teaching. In the Bible Jehovah appears as the Lord God of the Jews, who are his "chosen people" and we see him actively siding with the Jews in their constant fights with neighbouring nations; and Christ is reported as saying that he is concerned with the salvation of the Jews only and he gives out, in passages like Mark iv, 12, that he does not desire to give non-Jews the opportunity of attaining salvation. There is indeed a passage where he asks his Jewish followers to love their neighbours as themselves; but it is clear from the context that the term "neighbour" as used by him is not intended to include non-Jews. His explanation of the term in Luke x also

limits its application. The net result of this teaching has been very clearly expressed by the Rev. Dr. Thomas Arnold, the famous Headmaster of Rugby, in the following terms: *"In a world made up of Christians and non-Christians, the latter should have no rights. I would thank Parliament for having done away with distinctions between Christian and Christian; I would pray that distinctions be kept up between Christians and non-Christians."*

Professor Gilbert Murray has thus accounted for the Christian spirit which is so definitely antagonistic to human brotherhood: "To the Jews in early times Jehovah—or, as the Greeks called him, Iao—was their god and other gods were the gods of their enemies. . . . Iao was indeed a jealous god. The Christian movement, starting from Jerusalem, inherited the Jewish exclusiveness." Christianity cannot be expected to foster human brotherhood or to acknowledge the unity of all life.

The intellectual revolution which has taken place by the agency of science is leading to the discovery of the unity of all life. Herbert Spencer writes: "Each generation of physicists discovers in so-called 'brute matter' powers which, but a few years before, the most instructed physicists would have thought incredible—as instance, the ability of a mere iron plate to take up the complicated aerial vibrations produced by articulate speech, which, translated into multitudinous and varied electric pulses, are translated a thousand miles off by another iron plate, and again heard as articulate speech. When the explorer of nature sees that, quiescent as they appear, surrounding solid bodies are thus sensitive to forces which are infinitesimal in their amounts; when the spectroscope proves to him that molecules on the earth pulsate in harmony with molecules in the stars; when there is forced on him the inference that every point in space thrills with an infinity of vibrations passing through it in all directions, the conception to which he tends is much less that of a universe of dead matter than that of a universe

everywhere alive—if not not in the restricted sense, still in a general sense ; and the conviction forced upon him is, that he is ever in the presence of an Infinite and Eternal Energy, from which all things proceed."

VAISAKHA-PURNIMA BUDDHA-PUJA

BY VIDHUSEKHARA BHATTACHARYYA,

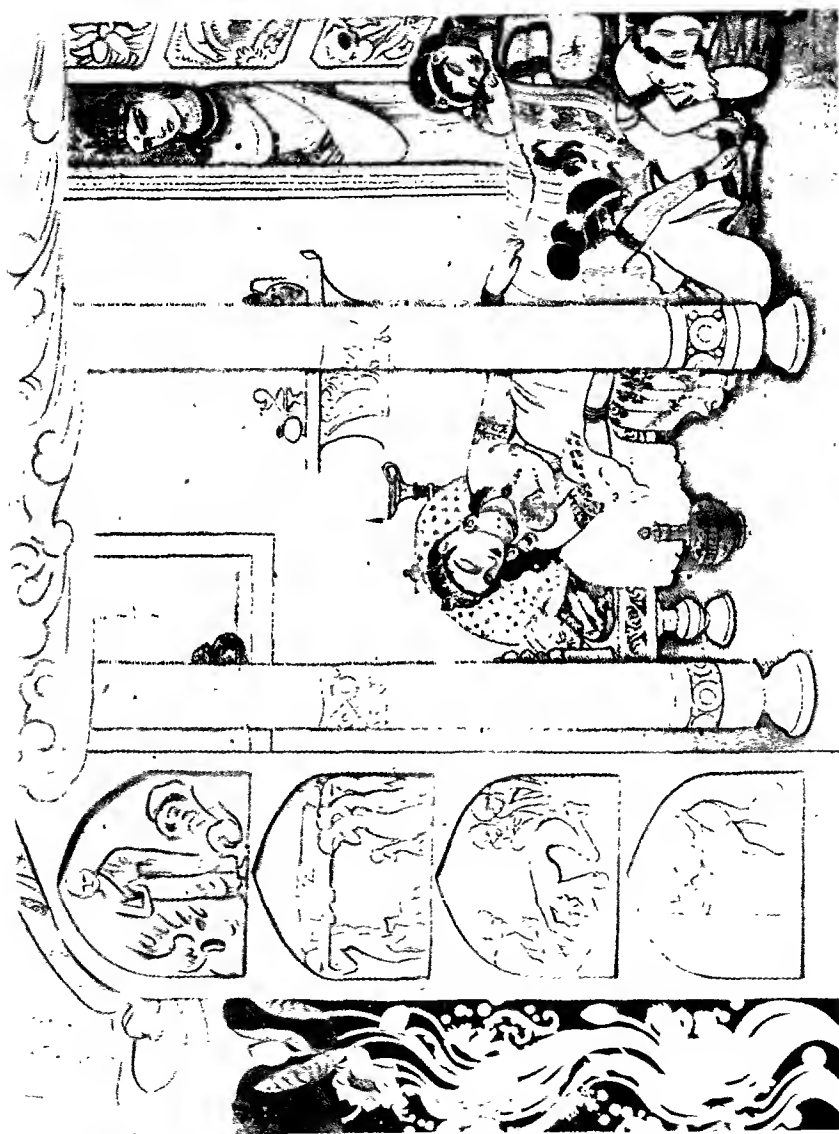
Professor, Calcutta University.

Rare is the birth as a human being, rare is the state of one's having the organs of sense unimpaired, rare is the opportunity for listening to the speech of a Buddha, and rare is also the company with a real friend that leads one to *Kalyana*. But certainly very rare is the appearance of a Buddha in the world as the old Buddhist texts have said—this appearance or this sight of the Buddha is comparable to the sight of the sun by a tortoise in the great ocean which peers through the hole of a yoke into which it has put its neck. (*Māharnava-yugacchidra kūrma-grīvārpanoṣamā*).

Blessed were those who worshipped the Buddha standing before them. Where is that blessing to us living in the present age? Can one now imagine getting the merit that results from the worship of a living Buddha? Teachers reply in the affirmative when they say :

tiṣṭhantaṃ pūjayed yas tu yaś cāpi parinivṛtam
samacittaprasādena nāsti punyaviśeṣata.

It says that owing to the same 'pellucidity' of the mind that arises from the worship of a Buddha there is no difference between the merit of the worship that one offers to a living Buddha and that of the worship offered to a Buddha who has attained *nirvāna*.



Artist : Kōnetsu Nōsu

MULAGANDHA KUTI VIHARA FRISCOES.

Prince Siddhartha's Great Renunciation. Panel on left gives the four sights seen by him in turn viz., an old man, a sick man, a dead body and a Monk

Thrice sacred is this day, the full-moon day of the month of Vaiśākha, on which two thousand and five hundred years back, the light of the world, the Blessed One, Gautama Buddha appeared before the fortunate souls, realized *bodhi* or the supreme knowledge, and attained *nirvāna* for the gain and welfare of the world. Let us worship him to-day as devotedly as we can. One must not pass the day remaining indifferent.

He stands before us in the form of *dharma* and *vinaya* and his real worship is nothing but to act upon that *dharma* and *vinaya*, the former being preceded by the latter, for if there is no *vinaya* there is no *dharma*.

Much is said by the Buddha about both of these, meeting the requirements of different persons. Sometimes the statements are to a certain extent bewildering. Enough of them in our busy life of to-day. Let us, the ordinary people, be therefore content with the essence of them.

Familiarity begets contempt or belittles things. The five *śīlas* are undoubtedly the essence of *vinaya*, and every one who knows the A B C of Buddhism is familiar with them. Yet, speaking generally, perhaps owing to that familiarity, we do not attach to them as much importance as they really deserve. It is a truism that without strictly observing the *śīlas*, one cannot proceed further in the march of one's life, spiritual or secular. Mark here, these *śīlas* aim at mere abstinences. They are negative. You are not enjoined here to do anything, but not to do a few things, only five in number or a positive thing, for example, to erect a building, you require so many things and so much labour, but it may be that you do not get them all, and thus your success is not secure. But as regards the observance of the *śīlas*, you require nothing external, nor are you to experience any trouble outside. Yet, you may easily get a very big house in no time, but it is very difficult to follow these five 'no's. Yet, unless and until you can do so, you can do nothing, which may be for the gain and welfare not only of others but also of your own self. The *śīlas* are the stepping-stone to the highest bliss here and hereafter.

Volumes have been written and will, no doubt, be written in the future by teachers about the *dharma* of the Buddha. But whatever it may be, the quintessence of it certainly consists in conquering *Māra*, lit. 'death,' the root cause of all sorts of evil. *Māra* is, in fact, as is well known to all, nothing but what we know by the word *kama* or *tṛṣṇā* (Pāli *tanha*) 'strong desire, 'lust' or attachment.' It is only by conquering *Māra* that the Buddha became a Buddha. *Nirvāṇa* is said to consist in the extinction of this *kāma*—or (*tṛṣṇā-kṣaya*, Pāli *taṇhakkhaya*).

We can feel in our own life that we become glad only when our desire is satisfied, in other words, when the desire no longer remains. Now the absence of desire may be in two ways ; when the object of the desire is obtained, or when the desire does not arise at all. Desire has no bounds, for, what can we not desire? But do we ever think that we shall get all that we desire? It is impossible. And when we do not get the things we desire we grieve. But had there been no desire there would not have been any grief. This we experience in our every day life. It is therefore advisable not to desire at all.

But is it possible for a man to live without desiring at all? Certainly not. How is then the talk of the extinction of desire? Is one then to understand that one should abandon not all desires, but certain desires, or in other words, only bad desires? But unqualified statements of the ancient teachers who were followed by the Buddha are there (*Bṛhadāraṇyaka* Up. 4.4.7 ; *Kaṭha* Up., 6.12 ; *Bhagavad gītā*, 2.55 70—71) to the effect that *all* desires are to be avoided. And I do not know if the Buddha has ever said that only a particular kind of desire is to be extinguished. What is then meant here by 'desire'? It must be made clear. *Kāma* is to be avoided. Now the word *kāma* means 'desire,' no doubt; but in such cases as an equivalent of *rāga* or *tṛṣṇā* (Pāli *taṇhā*) it means strong desire, 'passion,' 'lust' or 'attachment.' This is clear from a line in the *Bhagavadgītā* (II. 55) in which it is said that one becomes 'free from attachment' (*niḥspṛha-vitarāga*) by

giving up *all kāmās (sarvān kāmān)*. It is not that a person 'free from attachment,' does not desire anything. He does so for his very existence. Yet, there is a marked difference between the two persons, one of whom is *sarāga* or 'having attachment' and the other *vītarāgā* or 'free from attachment.' This difference cannot be described better than in the *Milindapañha* (III. 6.7) from which are quoted the following few lines* :

"The King said: 'What is the distinction, *Nāgasena*, between him who is full of passion (*sarāga*), and him who is void of passion (*vītarāga*)?'

'The one is overpowered (*ajjhosita*) by craving, O King, and the other not.'

'But what does that mean?

'*One is in want, O King, and the other is not.*'

'I look at it, Sir, in this way. He who has passion and he who has not—both of them alike—desire what is good to eat, either hard or soft. And neither of them desires what is wrong.'

'The lustful man (*avītarāga*), O king, in eating his food enjoys both the taste and the lust that arises from taste, but the man free from lusts, experiences the taste only, and not the lust arising therefrom.' "

It is, therefore, attachment or lust, or passion and not mere desire which is to be avoided. And so it is owing to the absence of attachment to all things, including even one's own body and life, that a Bodhisattva is always gladly ready to sacrifice all he possesses for the good of living beings and actually it happened as we are told in the devotional literature of the Vaisnavas, that the Cowherd maidens of Vrindāvana sacrificed every thing they had for the sake of their beloved Srikr̥ṣṇa, the Supreme Being. Attachment, whether to bad or good things, brings about one's destruction, and hence is rightly called *Māra*, and as such must be overcome.

* Eng. Tr. by Rhys Davids.

THE LORD BUDDHA—HOW WOULD HE SOLVE OUR WORLD PROBLEMS ?

(Address Delivered on 25th November, 1934, under the
Auspices of The Buddha Society, Bombay)

[BY MADAME SOPHIA WADIA.]

Any one who reads the newspapers, and especially those from London, New York or Paris, is bound to admit that a mighty chaos prevails everywhere. Political and financial upheavals; breaking down of social restraints in private life, which affects public morality ; failure of the churches more evident than the failure of the organized religions in the East, and a dozen other events clearly show that the "old order changeth yielding place to new." Large numbers of thinkers believe these signs to indicate the coming failure of this which we call our civilization. The influence of the West on the East, and especially the exploiting influence of the Westerner on the Oriental, is great; the impress made by the Church missionary, the foreign salesman, the alien ruler, is deep indeed, so that the brand of the occident is visible in the speech and the costume, in the habits and the manners of almost every young man in our large cities like Bombay. Unless the East wakes up to the recognition that a mighty revolution of ideas and actions is upon the western hemisphere, and threatens to engulf the Eastern, Asia also will suffer along with Europe, the Americas, and Australasia.

When reading of this or that event which disintegrates the very Soul of man in the Occident I have often wondered, as perhaps many of you have, as to the best remedy within the power of the Asiatic which would prevent our being drawn into the chaos brought by the West upon itself. Looking for some historical current in the past evolution of Asia which we

could harness in our service to-day, again and again one comes upon a continent-wide event which took place, an event which is most intimately connected with the mighty Work of our Lord Gautama the Buddha. Of course, I refer to the spread of Buddhism to Ceylon and further South; to China and further East; to Tibet in the North; and to the very shores of the Dead Sea in the West. Immediately following the stupendous rise of the sublime Empire of Asoka, went the Missionaries to the West, influencing Egypt, and Greece, and Judaea, three centuries before the Christian Era. They were Revolutionaries, Spiritual Revolutionaries, those Thera-Puttas, sons of the Thera, whose disciples became famous as Therapeuts, as Healers of diseases, of body, mind and soul. Later, century by century, the Light of the Buddha spread, in South and East and North. It is to that event, which influenced the destiny of Asia and beyond, that our minds turn when we seek for some historical root which would heal our disease and help us in our plight.

Naturally we come upon the question—what would Gautama teach if He were in our midst? What would the Enlightened One do, face to face with our world problems? What would the Buddha preach to His own people in India? What message would He offer to the peoples in other lands? We want to find answers to these questions; we want to reconstruct out of the teachings known as Buddhistic teachings, answers which would help us—guide our steps away from the path of destruction to that of real progress and of soul prosperity in whose wake alone all true prosperity follows.

Let us take an imaginary journey or, to be more precise, a journey in imagination. The Buddha is here in our midst in our India—born of some Kshatrya Rajput, a Maharaja with many palaces and more motor cars! He will find near at hand the Chamber of Princes to which he is welcome to make suggestions for reform and renovation. Do you think that the Buddha would spend his time and energy there? Of course not. Turn to his own kingdom—yielding wealth, comfort,

and ease, with a Resident in respectful attendance to tell him what to do! Do you think the Buddha would talk to the Dewan or consult the Resident? Probably—why, probably?—certainly, he would quote Shakespeare and say: "A plague on both your houses!" He would see in no time that to occupy his throne would be to fetter his movements and to enslave his very Soul. What would he do, under such circumstances? Why, he would find a simple way out—highly disconcerting to other Princes, highly disappointing to his father; he would disavow the royal ways of life, don the robe of renunciation and declare that Vairagya had touched his flesh and blood, his mind and his very Soul! The Resident would argue and remonstrate, and soon apply his mind to finding another successor to the Gadi! For a little while there would be newspaper publicity—headlines on front pages—The Prince of Motor-Land Becomes a Sannyasi;—a few Nationalist papers would discuss vaguely the wisdom or otherwise of the step taken; a few weeks more, and the Prince who donned the Bhagava Robe would be forgotten.

What next would the Buddha do? He would quietly look around and seek some ally in the sphere of thought, of ideas and ideals. Having a philosophy to offer, a doctrine of Noble Life to preach, he would naturally seek the most suitable platform, that which would offer him the most suitable audience. He would try to find newspapers and periodicals at hand through which he could preach his Dhamma. Then he would find religious organizations, political clubs, social service institutions, colleges and academies, societies whose names are legion. He might try and put a feeler, using the Wisdom of the Dragon which he possessed. And it would not take him long, to ascertain that he was not wanted anywhere! Fancy the Nationalists papers, including the London "Thunderer," and the Russian "Pravda" printing the Message which would say in polite language: "Politics are toys for children to play with." And then add the well-known Johnsonian dictum that they are also the last refuge

of scoundrels! If permitted he would point out to the Politicians of every land: "Gentlemen, all of you, assembled within the League of Nations or remaining outside, are hypocrites. You say you want Peace and although you are in power in your own countries you allow armaments to be made, poison gases to be invented, armies, navies and air-forces to be maintained." No, the public press, its sheets and columns, would be closed to the Buddha, and such as would open them to his pen would have little influence and less circulation!

As to organized religions, each with its claim of superiority, they would not have him either! His eclectic philosophy would not suit any of them. The orthodox Hindu would say—"How can we have him in our temples? He walked arm in arm with Upali, the barber; he took water from the outcaste untouchable woman, Matanga! Moreover, he was not even born in the highest caste of Brahmanas! The orthodox Parsis would say—"Oh! yes, he is a very great man, no doubt, but you know after all he is a *durvand*; he will have to be born a Zoroastrian and then only will he attain real Wisdom!" The Muslim, the Jew, and the Christian, each claiming respectively for Mohammad, Moses and Jesus a unique position, would look askance at the infidel and the heathen! No! No priest of any kind would be his friend, though all priests would not attack him openly, for that would make them unpopular!

Neither politicians, nor priests could be his allies. What about men of science and men of philosophy? Both would respect the Buddha for his knowledge, yet look askance at him. When discoverers and inventors of science would be told that he knew much more but would not teach them because they were not morally fit, they would smile with a superior curve of the lip. When he would take philosophers to task for word-weaving and idle speculating while the masses were perishing for guidance, they would find him wanting in logical acumen!

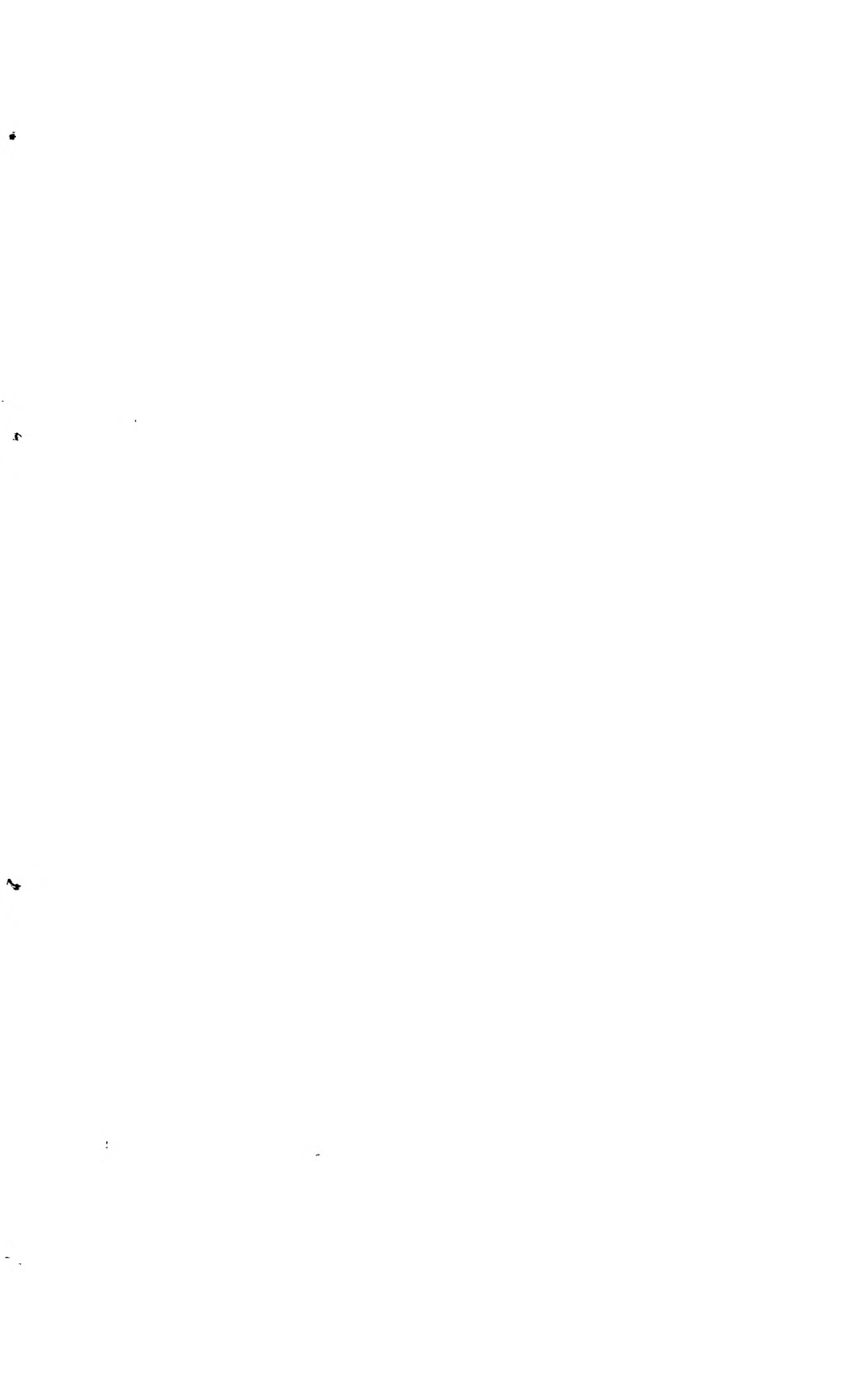
You will admit that the picture drawn is not an exag-

gerated one: the Great Master would not find it possible to work among and with those who are the producers of the present chaos, and instead of finding a way out are sustaining that chaos because their vision is befogged by passion, their moral perception weakened by lack of courage and by increase of fear which goes under the name of Tact!

What then would the Great One do? He would begin to preach directly to the masses and the multitudes. And what would he preach? How would he begin? It seems to me that He might begin with his famous teaching embodied in verse 167 of the Dhammapada:

Be not a friend of the world.
Do not adopt habits which harm.
Do not live in thoughtless sloth.
Do not accept doctrines false.

"Be not a friend of the world!" Those are strange words indeed from the lips of one who befriended the world, and preached and taught and served the world for forty-five years, after sacrificing his all—his throne, his Queen, his heir! What kind of a world did He mean when he said: "Be not its friend?" What kind of a world did he himself befriend, making to it the gifts of service and sacrifice? In this appeal and injunction is to be found Buddha's doctrine of *Māyā*, his concept of the world as Reality and the world as illusion. This doctrine of *Māyā*-Illusion, his description of the world process would appeal to men of high science, mathematicians and the like; it would also draw great praise from scholarly philosophers. Let us try and understand this doctrine of *Māyā*-Illusion. It is greatly misunderstood by Philologists and Orientalists and their westernized followers even of the Pandit class. The Lord Buddha would define Matter-Prakriti as ever changing, ever shifting. The stability and solidity of matter is an appearance, he would say. The Reality of Matter is incessant Motion: not for a moment is any object the same, stable and firm. Now, this concept of Prakriti, Nature or





MULAGANDHA KUTI VIHARA FRESCOES
Sujata offering Milk Rice to Buddha.

Artist : Kosetsu Nosu

Matter, is taught to-day even by modern science. What else is their Wave-Theory of Matter? Sometime ago, the mathematical philosopher, Bertrand Russell, writing about matter said in so many words that science and philosophy were demonstrating the truth of the Buddhist and Hindu doctrine of *Māyā*. Let me show what he tried to explain. Take this table: it is solid; it came here sometime ago; it is here and going to be here for many, many years. It is composed of molecules, which in their turn are composed of atoms. And an atom is made up of electrons, positrons, protons, neutrons, deuterons, and alpha particles! As said by a modern writer on science, the pastime of atom-building has developed new interest now that the fundamental building blocks of—the scientists have advanced in number to six! From the atom as a unit, we have come to alpha-particles, and these ultimate particles of matter have two properties—one, they are invisible, impalpable; and two, they are not stable but in constant motion. A scientific authority described the universe as built of particles that are wavicles, and wavicles that are particles. Well, so far up-to-date Science is accepting the doctrine of *Māyā*. But they remain far, far away from the solution to the problem of Reality. If matter and the universe are unstable particles and invisible wavicles, what is it that is stable and real? The Buddha has answered that question, has solved that problem. How?

Within this ever-moving world there *is* a resting, a reposing world which the Buddha spoke so often of as the "Other World." What keeps and sustains this table, enabling it to retain its shape made up of wavicles and particles? An inner binding vital energetic shape. Buddhistic Philosophy describes this world of *Māyā* as a shadow, but a shadow of what? There can be no shadow without an object, and without a Light thrown on that object. A shadow implies three factors—shadow, object, and Light. Now, it is said that the World of Nirvana is the Land of Pure Light, shadowless. That is the Real World; and that very Reality abides

within this changing, shifting world of illusion and Māyā. The Enlightened One having attained the Light of Nirvana spoke of this world of shadows when he said "Be not a friend of the world." He taught the search for that Repose which is the World of Light. Seek for that Great Stability, he said, and when one has obtained it one is safe, at peace in the storms of change, enlightened in the darkness of ignorance.

By what method, by what process, are that Repose and that Peace, that Light and Wisdom, to be secured? Shall we resolve to enter that distant world by committing suicide in this world of Māyā? No! Our Lord described Nirvana not as a change of place, but as a changed state of consciousness, of human intelligence. Remember the aphorism—Nirvana is not a change of conditions, it is a change of condition. Nirvana is not a geographical locality, it is a focussing of the mind-consciousness differently. Just as there is a difference in vision when our eyes are properly focussed from when they are out of focus, so it is with mind-consciousness. Cross your eyes, even in playfulness, and the world before you is a very different world indeed! Now, all of us ordinary mortals are cross-eyed, mentally speaking. The World of Reality and Light is here, but looking at it cross-eyed we see shades, shadows, objects out of focus, out of proportion. How shall we get over our cross-eyed mind or Soul consciousness? The verse already quoted gives the three-fold prescription:

Do not adopt habits which harm ;
Do not live in thoughtless sloth ;
Do not accept doctrines false.

These three steps are necessary—you see they have naught to do with microscopes and telescopes! That is where modern scientists would part company with the Buddha, if he were here. Philosophers would accept his propositions, but would try to interpret them very learnedly. They would argue that his Nirvana or World of Light can be known by mental gymnastics; moreover, they would say, the great creative

artists having glimpsed Reality as Beauty have presented it for the contemplation of the philosophic mind. The Buddha would object to this on many scores, the first of which would be this: He would say to the philosopher:—"You want to gain Nirvana by a vicarious process; you are dependent on the artist." Secondly, "Has the painter, sculptor, composer, perceived the true Light of Repose and of Wisdom? Being man, possessing creative ability, the artist creates, yes, but it would be folly to mistake the portrait for the living man; the painter can create a portrait, but is not able to create the living man!" Our Lord would insist that the learned as the unlearned must take the three steps—in reference to habits, in reference to mind, in reference to beliefs. Modern philosophers do not always like the practice of philosophy; they can talk of Reality and un-reality very learnedly and even brilliantly, but let them have a toothache and their words and wisdom are gone! As to artists it is well known that they do not believe in purity of life, and rules of ethics are to be applied to them. They want to feel free and unrestrained, and we know how often they live lives of dissipation and immortality.

To them, and to all, our Lord would repeat his verse, declaring most emphatically that unless a man overcomes his habits of life, his mental laziness, his false beliefs, he cannot enter the kingdom of Light. And why are these things so important? Why is there so much insistence on overcoming evil, on doing good? Ethics and morality are fundamental in the Teachings of the Buddha. Sorrow and suffering are due to moral lapses—sins of commission and of omission. We are made cross-minded by our desires, *Tanha*, *Trishna*, *Kāma*. We have made our desires and longings so real that in place of Light we see shadows, in place of Peace we see strife, and that which is Real is covered over for us with unreality. Here it is that our Lord would expound His doctrine of *Avaranam*, Coverings. Let us try and understand it.

Our habits of body and of mind, our beliefs and notions, cover over Truth and Light and Wisdom and Peace. Nirvana is covered for man because of man's own ignorance—the obstructions which he himself has raised. His own desires prohibit him from enjoying and realizing Peace. These desires, *Kāma*, lust and greed, create for each one of us a different world. The World of Nirvana is ever one and the same, and it is *within* us, but the worlds of shadows are ever changing and many. Each one of us lives in a world of shadows, peculiar to himself. Each one of us has his own longings and out of them each creates his own world and calls it his sorrowful star! As man and woman, one by one, realize this truth and overcome *tanha* or *trishna*, the world of war, of poverty, of disease, would fade away. Leaders in the political world cannot succeed unless spiritual ideals of self-control, and self-discipline are practised by themselves. That is why all throughout history kingdoms have come and gone; the deeds of Alexander and of Napoleon have not endured, but the Message, the ideas expressed in the words of Krishna and Buddha, Zoroaster and Jesus, is alive and vibrant.

So you see, my friends, how Buddha if he were in our midst would not concern himself with political action; he would say: "Change the hearts of a sufficient number of men and women, and a political structure, eminent and glorious, will arise spontaneously like a shrub growing into a tree." That is how the Empire of the Mauryas, culminating in that of Asoka, grew on the soil ploughed by the Buddha and his Bhikkhus. Similarly, if he were here our Lord would not enter the field of social service. He would point out that unless a man gives up his selfish and evil desires, he is bound to continue to create slums, disease and death. To remove the slums without transforming the slum-makers is to see your time, money and energy wasted.

Positively and constructively, the Buddha if he were here, would tackle the problem of adult education; not by teaching

facts of science, of history, of economics, but of ethics and of philosophy. Soul-hygiene, mind-cleanliness, purification of desires and feelings, control of tongue and of speech. This to all men and to all women because all are Souls—divine in origin and in substance. He would stress the building of homes by young men and women, and he would give them as their motto—Purity is prosperity. He would say to the women of India: "Sisters, conquer the Home by guidance of sons, brothers, husbands. Go to the Legislatures if you must, but neglect not the work of moulding the present and future heroes of India."

And his message to the international world, to the men and women of the West, would be the same: "Conquer the sins of the blood, control the longings of flesh, fight the evil in you, be men and women of peace, and you will generate a force, you will create a power, against which even machine guns will fail. When you have chased away the many worlds of shadows built by human passion and greed, you will have obtained knowledge and vision to build the kingdom of Soul-prosperity and mental peace."

In this Land of India, the country which gave birth to the Buddha, in the hearts of many a son and daughter of the Motherland, there is the seed of spiritual possibilities. Watered by the Wisdom of the Enlightened One, those seeds will sprout, and once again there will emerge garden after garden of fragrant flowers, orchard after orchard of luscious fruits which not only will satisfy and nourish our millions at home, but will also offer to the hungry world, the famished nations, food for a new life, strength for a new existence, vision for the building of their own new civilization. That is what Buddha would teach and offer to this world of chaos, if he came in our midst and befriended the world.

THE PLACE OF RELIGION IN EDUCATION

SRI C. SEN, M.A.

Religion in our day has come generally to be looked upon with disfavour. Its importance in shaping man's outlook is no longer admitted except by some old-fashioned people who are fast disappearing from our midst. Science has taken its place, and the wide-awake rationalist is at a loss to understand how religion could have had such a vogue in the past. Although denied by men who try to establish a synthesis in the involutions of our intricate existence, there is an opposition between Science and Religion which can scarcely be overlooked. It is more or less the opposition between matter and spirit. A re-orientation of our attitude to Religion is needed before even the attempt can be made to do justice to it on a new plane of interpretation. The infallible nature of the prophetic vision has become in our day inadmissible, and the scriptures of the world appear merely poetical with occasional intimations of a spiritual existence which may still be cherished. If religion is to maintain its ground against the onset of science, it has to transform itself from the catalogue of idle affirmations and no less idle denials into a comprehensive vision of reality, free from sectarian conflicts and isolations. Religion must banish its old self to appear in a more convincing re-incarnation.

Religion has usually evolved round the conception of an Omniscient and Omnipotent God, ordering the world processes and holding the scales of justice with an unswerving hand. He, it has been imagined, created the Universe and called Life into existence. Man's duty is, therefore, to invoke His blessings and offer Him prayers in humble submission to His all-powerful Will. Temples, Mosques, and Churches are raised in His honour, and His worship is conducted with unwearying zeal and devotion. Religion does not, of course,

end there but this is the most important part of it in the popular conception.

Science has, however, made some of these ideas untenable. But the God-conception may still remain the undisturbed centre of Religion. Nothing can dislodge it from there. But the wings of God have been clipped. He no longer plays the rôle of Creator. He may no doubt still control the Universe. The mysteries of life may still proceed from Him. But our difficulty about Him is that His vast mansion has already shrunk and may some day vanish into the thin air. If Religion takes Him as its basis, it will at no distant date become a museum curiosity, a fit subject for scholars and antiquarians only. This difficulty necessitates a change of outlook on Religion as so far conceived of.

Whether Religion should form part of the instruction given to the young is a serious question. The danger here is that by enjoining adhesion to outworn ideas, the development of the scientific spirit may unduly be checked. No well-thought-out plan has yet been generally adopted, eliminating from the conception of Religion those beliefs which have come down to us as survivals of a society, dominated by the fear of the mysterious and the unknown. Religion has often meant no more than a series of taboos with a number of moral ideas of doubtful validity. If the young learner is made to pay deference to these ideas, it would be prove a hindrance to the progress of his education and may further serve to prejudice his mind against the quest of truth.

If these are all the grounds that can be advanced in behalf of Religion being introduced into the curriculum for the instruction of the young, it must be admitted that the case is very weak for any religious teaching. But we have so far stated the objections rather than the favourable arguments in support of the grafting of religious teaching on the system of education. If our modern life is to expand harmoniously in all directions, the religion that has done for our fathers will not do for us, and must be changed to suit our more rational-

istic attitude. The vague fear of the punishment of sin, and the eternal nightmare of hell and purgatory must vanish before religion can give what we seek from it. All of us want an opportunity to part with the standards of the work-a-day world, to be for a while in the presence of a reality that shall transcend them. This reality is the substance of religion and philosophy alike, but while it speaks in concrete language in the former, it soars into lofty abstractions in the latter. Religion is not superimposed on unwilling man. On the contrary it has appeared in response to one of man's most persistent needs and as an external manifestation of an intimate feeling of his nature. The Universe which lies spread about him will always haunt him as a mysterious presence of which the full explanation can never be offered by Science. He will imagine how things began their interminable course. Others after him will do the same. Thus will arise a body of literature about the things we cannot see with physical eyes. It will pass as man's stock of thought and vision regarding the world which being so close to use baffles all enquiry. This enduring tendency of human nature will break forth into ever new expressions but will essentially continue the same. Thus if Religion can satisfy us, to ignore its importance will be unjust. What we have to do is to see that religion does not take us to a mythological world which has nothing to do with our daily experiences or with the destiny of man.

If Religion can be set upon a rational basis, there is no reason why it should not be made part of the instruction given to the young,—the investigations made in recent years by specialists confirm us in the view that the greatest harm is done to the young by impressing upon their susceptible minds a fear of sin which does not bring with it a respect for life or a sense of justice, strong enough to resist national and territorial barriers. Fear of God which is only a different phase of it, has accompanied some of the worst acts in history. It has not done anything to ameliorate suffering or to make the world a cheerful place. Gloomy, brooding, and useless by

nature, this fear may be discarded without any loss by the student.

The theistic tendencies of most of the religions make it undesirable that the student should come under their influence in the early years of his life. We cannot but admit, however, that sound religious instruction is capable of achieving balance and poise in the learner's character. It can also steady his purpose and make him less selfish and actuate him with a desire for the good of others. Ordinary scientific and literary education can do much. The development which religion can aid may come through other channels too, but the consideration of superior results should reject the alternatives which will take more time without proving as useful.

Religion has emerged into a new atmosphere. It is the atmosphere of clear thinking and of frank, fearless investigation. There is no need of speaking in subdued voices. We can declare our faith on housetops. But with all these advantages at our command, how are we going to make use of them? We cannot repeat our old errors and still pretend to speak and act in order to get God's favour. That plea, whatever worth it might have had at a time gone by, has now no value at all. We have our reason to guide us and if we know how properly to use it, there is no doubt that soon enough we shall be able to make education a new force for the good of human society.

The ethical code of religion may be introduced to the student as a starting-point for the realisation of a mission in his life which will teach him to consider the welfare of others habitually, and will raise him in thought above the doctrinal differences which serve to widen the distance between one community and another. But the ethical code with its prohibitions often threatens hell to the person who violates it and promises heaven to the person who follows it. God is represented as pleased on one occasion and angry on the other. These ideas are not a good formative influence upon the undeveloped youth's mind. The ethical code should not

come in the trail of a God who has anger and pleasure like any human being.

These arguments will probably indicate that, although there is a place for religious instruction in the sphere of education, it is restricted by so many considerations that not all the religions have the necessary requirements to fill it. A trained, scientific mind cannot grow in the midst of an atmosphere where an angry god is scowling upon sinners. For sensitive people this may be a source of much distress. John Bunyan's life became almost intolerable when the fear of sin haunted him. He had great gifts and he made use of this fear to produce a splendid work of imagination. But others are not as fortunate as he and they suffer the most acute pangs when they picture to themselves the punishment God holds in store for them. Almost every child feels distressed by thinking of God in such a light. It is foolish that man should set up such an idol to bow down to it in utter humility of spirit.

All reformation begins with an intelligent appreciation of the defects of a system. Nobody is likely to foresee the remotest consequences of an experiment, but alert observation will prove useful when the result begins to manifest itself. All human things are full of imperfections, and the most that we can do is to keep on moving forward so that the later experiment may give us more satisfaction than the earlier. Everywhere man is making a series of experiments, and in the educational sphere experience has made him realise that teaching about God has brought no good to any one; that the wisest thing would be to say as much as one knows and keep the rest for private speculation. Unless there is any systematic knowledge, it cannot be taught. But if experience can draw up a simple moral code which can help the young to form some notion of the fundamental ideas on which civilized Society is established, nothing can be said against the practice. On the other hand this is necessary to develop the young learner's capacity to think.

The Educational System may thus absorb certain elements of religious thinking, provided they are not permeated by the associations of an avenging God, ever ready to punish the offender. But is there nothing beyond the moral code which can come within its purview? It is not wise to load the youth's mind with any cut and dry explanation of life's arising and its endless manifestations. For that is often done with the help of dogmas which are just stiffened truths. A mature mind can alone deal with them. In the flow of time and circumstance nothing has an abiding reality. One particular fact may be gleaned and invested with a persistent reality. There it is that truth becomes paralysed by the disregard of the time-element. It stiffens in all the limbs. It becomes a dogma. Religion as a fully worked out system should not, therefore, be offered to one who has not learnt to think and reason for himself.

Religion may be approached in a different way by the learner when he has made a sufficient progress in his education to feel, as it were, its very pulse. He can make a comparative study of the different systems or confine his attention to one only. Nothing need be said on this particular, for religion like other things will also come in for some amount of scholarly investigation.

The question whether religion can be incorporated into the ordinary curriculum of studies for the young learner on account of its elevating influence on his character is one that we have considered briefly in the foregoing lines. The main ethical ideas without threats of divine displeasure or promise of eternal happiness may be presented to the student. But most religions are so thoroughly permeated by theistic ideas that it is hardly possible to take the ethical teaching without the notions of sin and punishment by which it is enforced. In Buddhism alone the ethical doctrine is left completely free from the associations of a divinity. Man is taught to be his own master, and this pervasive feeling of independence brings with it confidence and energy for action and secures the

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cause of Science by that accurate insight into phenomena which renders Buddhism invulnerable while the other systems are daily being assailed and undermined by each new discovery.

THE RELIGION OF DESPAIR !

IS BUDDHISM A PESSIMISTIC RELIGION ?

BY DR. R. L. SONI, M.B., B.S., F.R.H.S.

I

'In Buddhism, apart from its ethical precepts, we have what is in reality a religion of despair, which cannot ever become the spring of human effort? Promote civilisation or contribute to social progress.'

Such is the sweeping remark made recently by a learned Christian in the course of his oration delivered before a large and distinguished audience. As we are concerned more with the remark than with the orator, his name need not be told.

Just preceding this remark there is an equally sweeping and erroneous estimate of the great religions of India and following it is the line, 'only in the Bible can we be said to have a repository of sacred truth, which can appeal to a world which is becoming progressively enlightened.'

Thus studying the remark with reference to the context one can say that the orator has been swept too far in his sincere enthusiasm for the Bible and so has failed to assess adequately the Spiritual Beauty that shines also elsewhere. U. Nanda in his refutation has aptly remarked, "It is regrettable that some people cannot praise their own religion without denouncing other religions. When the Lord Buddha urged his disciples to wander forth and spread his religion. He particularly warned them against denouncing other religions, remarking that by speaking ill of other religions, one's own

religion is destroyed." That is why Buddhism has wisely adopted an attitude of toleration towards other religions.

Before one proceeds to submit the remark to a critical examination, one should make it clear that it is not the object of these few words to injure the feelings of any body or to assert anything that can even in a remote way affect the honour of any aspect of The Light that shines on many facets: these words are simply directed towards removing misunderstandings about the Dhamma and to bring about a better mutual understanding.

Even a passing survey of the remark reveals three outstanding features, namely:—

- firstly, its Pungency,
- secondly its over-brimming Pregnancy,
- and thirdly its Self-contradiction.

It is pungent and unacceptable to the Buddhist world, for it expresses only half-truth and depicts Buddhism to be what it really is not: it is full and Pregnant for the orator has expressed remarkably well in a few words his conception on the subject: but fortunately its fullness and nauseating vehemency is lost in its self-contradiction.

It is clear that the orator has not only announced Buddhism to be 'In Reality a Religion of despair,' but has also explained his meaning by further stating that it:—

1. 'cannot become the spring of human effort',
2. cannot 'promote civilisation',
- & 3. cannot 'contribute to social progress',

and so has left no doubt as to the exact meaning of the expression 'Religion of Despair' working in his mind. This remarkable brevity of expression and clarity of thought itself provides such an excellent definition of Despair or its synonym Pessimism that one has no need to define Pessimism in the present article.

Now knowing what the orator means by the expression 'Despair', let us ask ourselves a few questions:—

Is it really true that Buddhism never became 'The Spring of human effort'?

Did it never 'Promote Civilisation?'

And is 'Social Progress' incompatible with it?

Human effort, social progress and civilisation combine together to make that complex which goes by the name of Culture, and a Culture that is worth the name is a poor show if ethical precepts do not play a principal part in it. Any human effort, any civilisation or any social order becomes ennobled by ethical morality. But strangely enough, 'ethical precepts' are mentioned as exceptions to other ingredients of the remark. So the remark of its significance, for 'Despair' is incompatible with ethical morality, which is essentially the seed of glory. In fact the practice of 'ethical precepts' cannot co-exist with Despair or lack of human effort, civilisation or social progress. Thus the remark becomes a self-contradiction.

Had Buddhism been really the Gospel of Despair, it could never have been voluntarily hailed as a Spiritual Balm by the majority of this globe. And through inevitable Ups and Downs of time, rise and fall of many Empires Civilisations and Social orders, still after a lapse of 25 centuries the Words of the Buddha continue to be the leading religion for the human tenants of this earth. Even a Greater Glory awaits it in the future.

Any impartial student who has sincerely studied the history of Buddhist thought, the story of its birth, the mode of its spread, the glory of the Asokan Empire, its vivifying influence on China, Japan and other lands, the contribution of Buddhism to Arts, its stimulus to Philosophic thought, its influence on human and animal welfare and, above all, the joy of real Peace that its practice bestows and the Spiritual Heights to which it carries, can easily testify to the fact that such a religion cannot be 'The Religion of Despair.'

Further, it should be known that Buddhism deals squarely and boldly with the facts of existence and does not believe in deluding itself by painting in gay colours the joy that does not abide. Lord Buddha announced the Great Discovery that 'Existence is Sorrow' in His First Great Noble Truth, which

has often been exploited by many writers to depict Buddhism as Pessimistic. Buddhism would have really been 'a religion of Despair' and pessimism had the Great Lord left the Disease as it was or only diagnosed and without treatment. But He did not stop there to shake His head in despair but proceeded with an Effort that led to the discovery of the Cure. Like a Great Physician, in fact unique in history, He not only made the Great Diagnosis of the Great World Malady that confronted Him, but also promised a definitely Hopeful Prognosis and prescribed a Perfect Cure Path. He made the Patient realise his serious malady and hopefully stimulated him to Action to effectively cure himself.

Where lies the Despair in it?

There is, on the other hand, in it, Hope, the 'spring of human effort', Action-intense and noble bye-product of which is 'social progress' and 'civilisation'. Gay spirits, artistic taste, appreciation of beauty, festivities and the like, manifested by the followers of the Lord cannot be the expressions of Despair. In fact Buddha Dhamma is not the 'Religion of Despair'. Obviously it is just the Reverse of it.



GLEANINGS

NIRVANA

BY PUNDIT SHEO NARAIN.

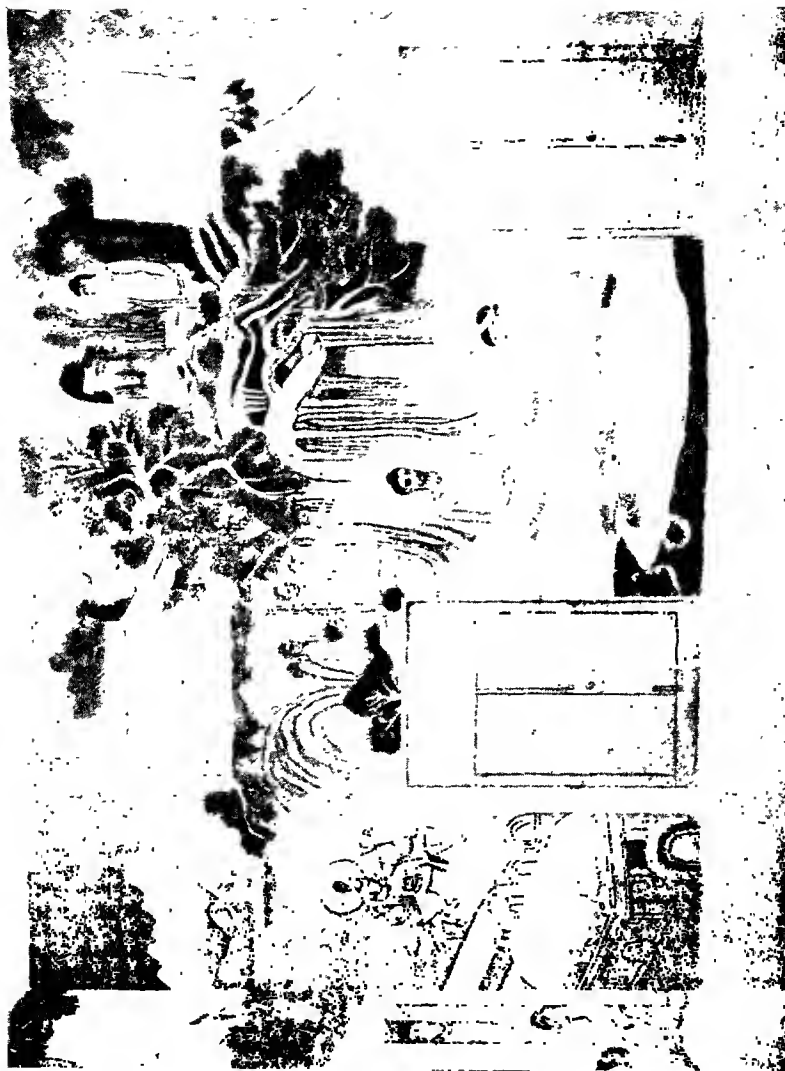
I give below a quotation from Maeterlinck's book, "THE GREAT SECRET" which is worth considering from a Buddhistic point of view.

I have not been able to trace the words of Lord Buddha in the quotation. Perhaps I am right in stating that "Nirvana" has not been defined or explained by Him in any dialogue, in other words He has persistently told his followers and listeners in his dialogues, that the path he chalked out for humanity will lead to Nirvana, which is a matter of experience rather than of description in words.

I have read so much about "Nirvana" or "Nibban" (in Pali) but I have not been able to form a definite, clear or intelligible idea of it.

As my life is shortly coming to a close, I am apprehending, like Herbert Spencer, a jump into the "unknown" when death overtakes the working of the mechanism of my body. This is the quotation:—

"To close the account it is enough to add that the question which rightly or wrongly causes us the greatest anxiety—that which concerns the fate of our consciousness and our personality when absorbed by the divine, is like-wise unanswered, for Nirvana determines nothing and specifies nothing and the Buddha, the last interpreter of the great esoteric doctrines, himself confesses that he does not know whether this absorption is absorption into nothingness or into eternal blessedness. "The sublime has not revealed it to him"; for nothing has been revealed and nothing has been solved, because it is probable that nothing will ever be capable



MULAGANDHA KUTI VIHARA FRESCOS.

Portion of Western Wall showing (1) Prince Siddhartha leaving his palace on horse back, (2) Meeting Alarakama, (3) Sujata offering milk Rice

Artist : Kosetsu Nozu

of solution, and because it is possible that beings whose intellect must be a million times more powerful than our own would still be unable to discover a solution. To understand the creation, to tell us whence it comes and whither it goes, one would have to be its author ; and even then, asks the "Rig-Veda" at the very source of primordial wisdom : "and even then, does He know it?"

—Maeterlinck's "The Great Secret," p. 267.

TOLERATION AND PROGRESS.

It has been, and it is the pride of Buddhism that it has always not only not impeded or objected to any progress or advancement of whatever description, but it has always helped it. Perhaps one is right, that in point of toleration of other creeds and beliefs or forms of worship, Buddhism is the only single religion in the world, in its spread, no force no coercion, no worldly temptation or secular gain has been used, its spread has been due to its intrinsic worth.

As an example, I give below a quotation from Wells' *Short History of the world*, p. 236.

CHINA :

Tai-tsung, one of the earliest kings of the Tang dynasty began his reign in 627 A.D. In 635 came Christian Missionaries from Persia. He heard them and allowed a Church and a monastery to be built. In 628, messengers of Muhammad came to this monarch. He permitted them to build a mosque which is still in existence, the oldest mosque in the world.

Buddhism had been introduced into China in the first century. It revolutionised philosophical and religious thought. Great advance was made in art and technical skill, paper was manufactured and wood block printing invented. The Chinese became a tolerant people. This was a period when Europeans were living in hovels.—(*Wells' Short History of the World*.—236).

He observes further that millions of people were leading orderly, graceful, and kindly, lives in China. While the mind of the West was black with theological obsessions, the mind of China was open, tolerant and enquiring.

BUDDHISM IN THE PUNJAB.

I chanced to read the Punjab Census Report of 1931, and to my great surprise I discovered that Punjab is not, as is generally understood, empty of Buddhists. I give below a table copied from the report showing the number of Buddhists in the Punjab.

Kangra 5,663 ; Bushire 1,301 ; Chamba 568 ; Mandi 138 ; Simla 14 ; Suket 14 ; Lahore 15 ; Rawalpindi 9 ; Bhagat 7 ; Ambala 6 ; Ludhiana 5 ; Gujrat 4 ; Gurdaspur 2 ; Patiala 2 ; Ferozepur 1 ; Gujranwala 1 ; Shahpur 1 ; Attock 1 ; Montgomery 2 ; Total 7,753.



THE LATE BHIKKHU SRI DEVAMITTA DHAMMAPALA SECOND DEATH ANNIVERSARY

The second death anniversary of Sri Devamitta Dhammapala was held at the Buddhist Hall, 4A, College Square, Calcutta, on the 29th April, 1935, with the Hon'ble Justice Sir M. N. Mukerji in the Chair. The Hall was packed to its full capacity. The meeting commenced after the giving of pansil by Bhikkhu Ratanasara and a song by Mr. Nirmal Chandra Baral.

Dr. D. N. Maitra, who was the first to speak, introduced himself as having known Sri Devamitta intimately in his capacity as physician. Nobody is a hero to his valet but, although he had seen him at close quarters, Dr. Maitra could not help admiring his cheerful acceptance of pain, his calmness and complete self-possession even in the midst of suffering which upset others. Sri Devamitta, the speaker observed, achieved harmony in his life, and the perfect equanimity, of which he gave such convincing proof, was an expression of the Buddhist ideal he so closely followed.

Dr. Bhandarkar spoke of the magnetic personality of Sri Devamitta which had cast its spell on the speaker himself. Dr. Bhandarkar illustrated his remark by a reference to the late Sir Asutosh Mookerjee. His personality carried everything before it. The greatest opposition broke down in its presence. The same was true of the personality of Sri Devamitta. Intense sincerity is the keynote of such magnetic personality. The Buddhist leader's success at the Parliament of Religions owed itself to this. The willing help of money from late Mrs. Foster was also due to it. The speaker recalled that fifty years ago Buddhism was believed to be a kind of Jainism in this country. The widespread knowledge of and interest in Buddhism, which can be seen everywhere in India to-day

is a result of what the late Sri Devamitta did. He thus revived Buddhist tradition in India and by his institutions in Calcutta and Sarnath brought back into life the glories of Ajanta through the medium of architecture, in which work he had the good fortune of securing the help and co-operation of the late Mr. Manmohan Ganguly. Dr. Bhandarkar told his audience that real patriotism consisted in the appreciation of such noble services and in honouring a man who could do so much. He challenged everyone present to show another building in Calcutta which approached or equalled in excellence the architectural beauty of Sri Dharmarajika Chaitya Vihara of Calcutta or the Mulagandha Kuti Vihara at Sarnath. Sri Devamitta suggested the plan of the buildings, and India owes to this great man a renaissance in the history of her architecture.

Mr. Prafulla Nath Tagore said in his address that Sri Devamitta's influence had been a formative force in his life, and it was under his inspiration that he had learnt the noble truth that work should be for its own sake without any expectation of reward. Mr. Tagore refused to think that Sri Devamitta was no longer in this world, for it seemed that his spirit was constantly present to further all good causes and to bring strength and energy to those who strove to promote it.

Rai Bahadur Suresh Chandra Sarkar, a member of the medical profession, said in a few words how his contact with the celebrated Buddhist leader filled him with an enthusiasm to raise the tone of his life in a sort of emulation of the late Anagarika whom he so greatly revered.

Mr. Charu Chandra Bose said that he met Dhammapala immediately before he left for the Parliament of Religions at Chicago. At that time he was in some uncertainty as to how the Mahabodhi Society, which was already in existence, would continue its work during his absence in America. Mr. Bose offered his help to Dhammapala, and from that time was formed an attachment which was not broken until the death of Sri Devamitta two years ago. Mr. Bose spoke of his unexampled devotion to work, his renunciation of luxury and

wealth, and his loving and affectionate nature which brought him a number of distinguished friends and helpers on whose co-operation some measure of his great success was certainly due.

Mr. Sachindra Nath Mukherjee paid a tribute to the memory of Sri Devamitta and some of his associates in Calcutta, like Messrs. Narendra Nath Sen and Neel Comol Mookerjee.

Dr. Benoy Sen said that he had no personal knowledge of the great Bhikkhu. He based his estimate of his character and genius on the work that he had left behind him. Sri Devamitta had called back to life a lost culture, which was the glory of India, and had made arrangement for its spread here and abroad. To this end he tried to establish a University at Sarnath. He passed away before that idea could materialise, but those who admire him are now trying to give effect to this scheme of a University. The speaker observed that the great Buddhist leader's mind was exercised for solving the economic problem, which has now assumed such serious proportions, and that he contributed his quota towards reduction of poverty and suffering in the world. Bold and original in conception and heroic in achievement, Sri Devamitta was a great idealist who resembled Lord Buddha in some particulars of his life, such as his affluence and his renunciation of the worldly life.

Sir Manmatha Nath Mukerji borrowed an expression from the speech of Dr. Bhandarkar to point out an important trait in the character of Dhammapala. Dr. Bhandarkar had spoken of his magnetic personality. Sir Manmatha agreed to the description, remarking that this magnetic personality did not suppress, intimidate, or overpower those who came in touch with it. There was something sweet and generous in it under whose influence everything bloomed and expanded as in a genial atmosphere. Sir Manmatha himself had responded to its appeal.

Continuing the speaker said, "Time after time I had the proud privilege of standing on this platform and speaking about the attainments and qualities of this great man but still I may tell you, whatever may be said to you about him will not be able to represent adequately the greatness and goodness of the character of the Rev. Dhammapala. I remember the last conversation I had with him when we were closetted together for over two hours. That was on the eve of his departure for Sarnath—a journey which he undertook against our advice, the last journey from which he never returned. I remember on that occasion he spoke to me about the history of his own career. Those two hours will ever remain green in my memory. At the age of twenty-one when he was surrounded by luxury, Dhammapala felt within him a divine urge which made him think that a spiritual regeneration was necessary for mankind. With that end in view, he came out to India.

"He did not lose faith in the justness of the cause he espoused. He believed that with courage and conviction on his side he was bound to succeed. Single-handed he worked for the quarter of a century with courage and faith and succeeded in bringing back Buddhism to the land of its birth. Those who had the privilege of coming in contact with him know full well what constituted the greatness of that personality. I was attracted to him—I, an idolatrous Hindu, who was not prepared to budge an inch from his own religion.

"I have a sort of regard and affection for this Mahabodhi Society. The few hours that I pass with the Secretary of the Society are the best hours of my life.

"It is in the fitness of things that we should meet at least once a year for the purpose of paying tributes to him. Ladies and Gentlemen, in assembling here to-night we are only discharging our duty. For no nation can be great if it does not know how to show respect to great men."

Mr. Devapriya Valisinha in proposing a vote of thanks to the Chairman and the speakers, expressed his satisfaction that

in looking back on the past two years' work, he could feel that the Mahabodhi Society has been carrying on the tradition of its great founder without any interruption.

The meeting terminated with a song by Mrs. Roma Devi, and hymns recited by Japanese Bhikkhus led by Rev. Maruyama.

NOTES AND NEWS

WESAK.

The Full Moon Day of Vaisakha has come back to us. It will not stay longer than any other day of the calendar. First in sanctity, it is also the first in importance to the Buddhist. All the search and anguish of the Sakya Prince ended today in a surpassing victory. The animate and the inanimate world worshipped the All-Wise, and the devas descended from heaven to pay homage to the Victor. It was on another Full Moon Day of the same month that King Suddhodana's heart was gladdened by the news of the birth of an heir to his throne. The happy father did not then know that his son's empire would rest on the faith and devotion of millions and would live for ever in the human heart. Yet another Full Moon Day which also fell in Vaisakha witnessed the passing of the Enlightened One into the peace of nibbana. Three great events are thus connected with this day. Its profound significance must be admitted by civilized man everywhere who will no doubt recognize in it the starting-point of a great culture that conquered the world.

So rich in association, Wesak should not leave us without imparting to us a new energy to pursue the right path and remain loyal to it in the face of all difficulties.

We shall commemorate this most sacred day by recalling the history of our Lord and sending to our friends all over the world, who, whether known or unknown to us, hold dear the

same cause with us, and seek peace and happiness by the Doctrine of the Middle Path.

May peace and friendliness reign everywhere and may the world move forward to the realisation of those ideas taught by our Lord, which would make it a peaceful home even for the meanest being.

* * * *

THE SILVER JUBILEE OF THEIR MAJESTIES.

The Silver Jubilee of Their Majesties reign will be celebrated this May all over the world. Indication of the sincere happiness of Their Majesties' Indian subjects is in evidence throughout the country. The Imperial visit of 1911 has established a connexion between Their Majesties and the Indian people, which has proved to be the source of a deep loyalty to the throne and to the persons of Their Majesties. It is no doubt gratifying to notice that although India is to-day in the grip of poverty and distress, there has been a country-wide response on the occasion, which has succeeded in sweeping away differences and has united the people in a common rejoicing.

The Mahabodhi Society will also celebrate the Silver Jubilee at its Hall in Calcutta, and lead a procession through some of the prominent streets of the city. The International Buddhist University Association will co-operate with the Mahabodhi Society in making the function a success.

We wish Their Majesties a long life. May Their Majesties be spared for many more years to reign over their subjects!

* * * *

AMERICAS ACCEPT ROERICH BANNER OF PEACE

In a letter to Mr. Valisinha, Prof. Roerich's Secretary writes:—"In continuation of my article on the Roerich Pact, which you recently printed on the pages of the Maha Bodhi Journal, I can now add that we have just received a cable that on April 15th at the White House in Washington 21

Governments, including the United States, signed the Roerich Treaty. President Roosevelt presided and his speech was broadcasted by radio, as well as speeches of the Secretary for Agriculture, the Hon. Mr. Henry Wallace and of Mr. Louis L. Horch, the Chairman of the Permanent Committee for the Roerich Pact. Thus North, Central, and South, America have by ratifying the Pact, introduced officially the Roerich Banner of Peace for the Protection of Cultural Treasures of humanity."

* * * *

DONATION TO THE INTERNATIONAL BUDDHIST UNIVERSITY ASSOCIATION.

The Buddhic Institute of Cambodia has recently sent a donation of Rs. 100/- to the International Buddhist University Association in order to enjoy the benefits of a life membership. The list of Life Membership of the University Association now represents Burma, Singapore, Japan, India and Cambodia. From promises received from different quarters, it may be expected that considerable addition to the List will be made in a short time.

The Second Bulletin of the University Association is now ready but its circulation will await the return of the General Secretary who has left for the hills to avoid the heat of the summer. The Second Bulletin deals with some aspect of Buddhist Architecture and will form part of a discourse which will be concluded in another Bulletin.

* * * *

HINDU MAHA SABHA SESSION AT CAWNPORE.

The sixteenth session of the Hindu Maha Sabha was held at Cawnpore on the 20th, 21st and 22nd April, under the presidency of Bhikkhu U Ottama of Burma. The session was a complete success both from the point of view of the attendance and the business transacted. The session was unique for the fact that it was presided over by a Buddhist monk for the first

time in its history and the large number of Buddhist delegates who took part in the proceedings. The tolerant and friendly manner in which a Buddhist was allowed to occupy the chair of the most influential, and, at the same time, somewhat orthodox organisation of the Hindus, marks a further stage in the liberalisation of Hindu ideas. The session also demonstrated the fact that Buddhists and Hindus are culturally one and that there could be complete harmony between them, if the true spirit of Arya Dharma is understood. As a result of this friendly gesture on the part of the Hindu Maha Sabha, we have no doubt that the two great communities will come closer together in an indissoluble bond of friendship. We have also no doubt that the entire Buddhist world will appreciate the catholicity of the Hindus in electing a Buddhist as their president. We hope the spirit of friendship thus engendered will continue to increase for the good of both communities.

The Maha Bodhi Society sent a delegation of 7 members including Rev. D. Sasanasiri, Rev. Ananda Kausalyayana and Sj. Devapriya Valisinha. Rev. Fuji headed a party of Japanese delegates. Dr. Santa Kumar Choudhury represented the Bengal Buddhist Association. There were also a large number of Burmese delegates with the President.

* * * *

RESOLUTIONS PASSED.

Of the resolutions passed, the most important, from the Buddhist point of view, are those dealing with the Buddhagaya question and the Vaisakha Purnima. The following is the resolution on Buddhagaya.

“This session of the Hindu Maha Sabha is of opinion that efforts should be made to arrive at an amicable settlement of the question which has arisen about the management of the Buddhagaya Temple between the Sanatanists and the Buddhists and is, therefore, of opinion that the proposed Bill for the management of the above temple be not proceeded with by its authors in the Assembly.

This session therefore appoints a Committee consisting of the following:—Bhai Parmananda (President), Babu Jagatnarin Lal, Swami Dayananda, Pt. Dwarka Prasad Chaturvedi, Bhikkhu Ananda Kausalyayana and Sj. Devapriya Valisinha, subject to the condition that the authors of the Bill agree not to proceed with the same, pending efforts for arriving at an amicable settlement till the end of this year and that the Committee shall not commence work until this condition has been fulfilled and further subject to the condition that any settlement which may be arrived at by the Committee appointed by the Hindu Maha Sabha and accepted by His Holiness Jagatguru Sankaracharya Swami Bharati Krishna Tirata will be acceptable to the Sanatanists."

The above-mentioned resolution is the result of a compromise arrived at between the Hindu Maha Sabha and the Sanatanists at the final Session.

* * * *

THE LATE MR. S. W. WIJAYATILAKA.

We deeply regret to announce the death, under tragic circumstances, of Mr. S. W. Wijayatilaka, the editor of the Buddhist Annual of Ceylon. Mr. Wijayatilaka belonged to a well-known Buddhist family of Matale whose members have vied with one another in doing Buddhist work. As Editor of the Buddhist Annual of Ceylon and in various other capacities Mr. Wijayatilaka did great service to the cause of Buddhism. It was due to his untiring energy and breadth of vision that the Buddhist Annual of Ceylon became one of the best conducted Buddhist periodicals. It is, however, a matter for regret that it had to be discontinued even during his life time. May we hope that the publishers will consider the possibility of reviving it as a memorial to the departed brother.

We express our deep regret to the members of the bereaved family.

* * * *

DHAMMAPALA MEMORIAL INSTITUTE.

We have received an invitation to take part in the ceremony of laying the foundation stone of the Dhammapala Memorial Institute in Colombo. This will be Ceylon's memorial to her national hero who had brought undying fame to her by his world-wide activities. The foundation stone will be laid by the Hon. Sir D. B. Jayatilaka, Minister of Home Affairs. As the institute will be specially meant for orphans, it will remove a long-felt want and will considerably reduce the proselytising activities of the Christians. We wish the ceremony every success and hope to see the buildings completed at no distant date.

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SUMMER VACATION AT SARNATH INTERNATIONAL
BUDDHISTS INSTITUTE.

Summer holidays of the above institution will commence from the first of this month. Revd. Ratanasara has come to spend the summer in Calcutta and two of the Samaneras, Sangharatana and Buddhappiya will be going to Ceylon. The Institute will remain closed for two months, though most of the residents will stay there during the holidays.

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BUDDHIST GROUP IN HAMBURG.

The group "Buddhistische Gemeinde Hamburgs" begs both individual Buddhists and Buddhist Organizations throughout the world to send them books and pamphlets on any aspect of Buddhism, items of interest relating to Buddhism and copies of original Texts (Sk., Pali, Chin., Japn., Tib.) for their library and archives. Please address: UPASAKA PERSIAN, "Buddhistische Gemeinde Hamburgs," 15, Hammerbrookstrasse, 50": Hamburg, Germany.

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MULAGANDHAKUTI VIHARA FRESCOES.

Mr. Kosetsu Nosu's name is not unfamiliar to our readers. He has been engaged in executing the fresco work in the Mulagandhakuti Vihara since his arrival in India in the autumn of 1932. Much public attention has already been drawn to the mural paintings being done by Mr. Nosu, and it has been a great satisfaction for us to notice that the success of the Japanese artist has called forth many spontaneous tributes from discerning critics regarding the excellence of Mr. Nosu's work.

In the sphere of fresco work India's achievements in the past had been of no mean order. But the tradition of Ajanta did not leave other memorials of any distinction in this country. Ajanta is almost a solitary monument to India's pre-eminence accomplished by her magnificent sense of the harmony of colour. There are other achievements in the same field, belonging to a much later age, and showing less skill and ingenuity in conception as well as in execution. If India is to revive her lost glory in this branch of art, it may best be done along the lines of Ajanta.

Mr. Nosu's work is a great stride forward in the direction of a renaissance. We are reproducing in this number some specimens of his fresco studies. Without the colour of the originals, no adequate idea can be formed of their beauty but they are barely sufficient to show that Mr. Nosu has a gift for composition and more than an ordinary eye for effect. He is illustrating the different episodes in the life of the Buddha—his birth, his boyhood, his realisation of sorrow and transience, his renunciation, his austerities, his victory, and the story goes on through all the scenes of that great and eventful life. Mr. Nosu has not yet completed his studies but it is expected that he will be able to do so in the course of the next year.

The donation of Rs. 10,000/- given by Mr. B. L. Broughton enabled the Mahabodhi Society to take the advantage of the splendid gifts of Mr. Nosu in beautifying the Mulagandha Kuti

Vihara. Mr. Nosu has already spent more than two years in executing the work and he is now carrying on the work at great personal sacrifice to himself.

The fresco work, admirable as it has been, will be a strong link of friendship between Indian Buddhists and those of Japan, and we feel that much good will result to the two countries through this friendly co-operation.

VAISAKHA PURNIMA CELEBRATION IN INDIA

The thrice sacred festival in commemoration of the Birth, Enlightenment and Mahaparinirvana of the Buddha Sakya Muni will be held under the auspices of the Maha Bodhi Society on May 18th at the following places :

Maha Bodhi Temple, Buddhagaya.

Zawtika Hall, Gaya City.

Sri Dharmarajika Vihara, Calcutta.

Mulagandhakuti Vihara, Benares.

Foster Hall, Madras.

Funds will also be sent for the celebration at Lumbini and Kusinara. Arrangements are being made to celebrate the event on a grand scale. To make the programme a success Rs. 1,000/- is absolutely necessary.

The Governing Body of the Maha Bodhi Society requests the Buddhists and Hindus of Burma, Ceylon, India, etc., to send their contributions for the celebration to the Hony. Treasurer, Maha Bodhi Society, 4A, College Square, Calcutta.

BRAHMACHARI DEVAPRIYA VALISINHA,
General Secretary,
Maha Bodhi Society.

LEGACIES AND DONATIONS

Are needed by the Maha Bodhi Society for the maintenance of the following meritorious institutions :—

(1) **MULAGANDHAKUTI VIHARA AND INTERNATIONAL BUDDHIST INSTITUTE AT HOLY ISIPATANA, SARNATH, BENARES.**

- (a) MULAGANDHAKUTI VIHARA, built at the holy spot after 800 years for the enshrinement of the Holy Relics of the Lord Buddha. Nothing can be more meritorious than to help this great work. Don't fail to visit the Vihara.
- (b) MULAGANDHAKUTI VIHARA LIBRARY, building now ready. Cost Rs. 8,000. Equipment Rs. 5,000. Funds are urgently required. Books, manuscripts, Buddhist art works etc., are thankfully accepted.
- (c) FREE DISPENSARY. Estimated cost of building Rs. 2,000. A plot of land has been acquired. We solicit your help to start this very necessary piece of work for the poor villagers.
- (d) INTERNATIONAL BUDDHIST INSTITUTE started for the proper training of Bhikkhus for Buddhist Missionary Work, for the study of Buddhism in all its aspects and as the nucleus of a future Buddhist University on the lines of the Universities of Nalanda, Vikramsila, etc., and as an international centre for Buddhist work. Legacies and donations are earnestly solicited to make this scheme a success. Help to maintain the Samaneras already undergoing training. Cost of supporting one Samanera is Rs. 25/- per month.
- (e) MAHA BODHI FREE SCHOOL gives elementary education to about 50 village children. Monthly expenditure Rs. 40. Help this

school which is now in the 32nd year of its existence.

(f) **BHIKKHUS' RESIDENCE.** To consist of 24 rooms, each costing Rs. 500/-. Build one room in your name.

(2) SRI DHARMARAJIKA CHAITRA VIHARA, CALCUTTA.

This is the first Vihara built by the Maha Bodhi Society in its work of reviving the Dhamma in India and and your help to maintain it is requested. Library, Free Reading Room and Buddhist Hostel are attached. There is a resident bhikkhu in charge of the Vihara. Visit the Vihara.

(3) ZAWTIKA MEMORIAL DHARMASALA AT GAYA.

This Dharmasala was built for the use of pilgrims visiting the Bodhimandapa at Buddhagaya. A free school has been started. A Bhikkhu resides there the help the pilgrims. The Dharmasala is about ten minutes walk from the Gaya Railway Station. Monthly expenditure Rs. 50/-.

(4) BUDDHAGAYA REST HOUSE.

Maintenance of a bhikkhu at this Rest House is also necessary for helping the pilgrims. Monthly cost is Rs. 25/-.

(5) FOSTER MEMORIAL HALL, MADRAS.

Rs. 60 per month is required for the maintenance of the bhikkhu who is doing Buddhist propaganda work.

(6) MAHA BODHI JOURNAL.

The Maha Bodhi Journal which is now in its 40th year is published at an annual loss of Rs. 1,500. Help to improve it by securing subscribers. Enroll yourself as a life subscriber by sending Rs. 75/- so that we may create a permanent fund for the Journal.

**REMEMBER OUR VARIOUS INSTITUTIONS WHEN
YOU WRITE YOUR LAST WILL.**

Correspondence invited

**BRAHMACHARI DEVAPRIYA,
SECRETARY, MAHA BODHI SOCIETY,
Holy Isipatana, Sarnath, Benares.**

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"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—MAHAVAGGA, VINAYA PITAKA.

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C. E. 1935

[No. 6.

ADDRESS*

By

RABINDRA NATH TAGORE

ON THE VAISAKHA PURNIMADAY, AT SRI DHARMA RAJIK,
CHAITYA VIHARA, CALCUTTA.

I have come here to-day on the occasion of the Vaisakha Purnima to make my obeisance to One whom I have always regarded in the heart of my hearts as the greatest man ever

* This is a free translation of the poet's address delivered in Bengali. The Mahabodhi Society will soon publish an accurate report of the speech in the Mahabodhi Pamphlet Series.—(Eds. M. B. J.)

born. This tribute is not merely a formal one. I offer now in public the homage that I have time and again offered in seclusion.

Once many years ago I went to visit the Buddha Temple at Buddha Gaya. I felt a regret that I was not born when the Great Teacher lived, moved and had his being at Gaya to imbibe his presence like a strong inspiration.

But the scope of what we call the present is narrow and one cannot comprehend him within its limits. The perspective of time is needed to put him in the light that truly reveals him. I was reading the story of his life, the other day and also an account of the contemporary world. Controversies and conflicting theories then rent the air and people were not wanting who made it their business to invent lies against him and slander his character. But great men are not of an age, and their message does not exhaust its meaning in a particular epoch. Their universality bursts the bounds of the present and renders them in a sense independent of the limitations of time. When I saw at Buddha Gaya a fisher man from distant Japan, piteously bemoaning his transgressions and praying for mercy under the Bo-tree, throwing himself at the feet of the Buddha, I realised that the Master was not born into time but was securely enthroned in the human heart, perpetually to be reborn and perpetually to live.

He was born to banish sorrow from life. He could obtain great honour as a king of kings, as one invested with the supreme insignia of royalty. But such honour would have perished with time. It dwarfs a man if his vision does not extend beyond the present. A statesman can truly be judged in relation to contemporary events but a seer or a saint has other standards and they shine through a great distance of time in undimmed effulgence.

Buddha is born in the undying universal mind and his praise is sung to-day as it will be sung in the future. The sinner approaches him in sorrow and multitudes of others

seek his help. They do so because he strove to free them all from the bonds of suffering.

The number of those who rise to any outstanding power and position is not great yet many Kings, leaders, and other celebrated men have been born in this world. But were there any among them to possess a perfect humanity? Buddha was alone in this achievement, and we invoke his spirit to reappear in India once more, torn as it is by quarrels and dissensions and restore the country to strength, sanity and peace.

By Truth is the most complete self-expression achieved and one realises oneself by a feeling of kinship with all living beings.

Most men are to-day in a delusion. They have not attained any self-knowledge. As the beautiful earth lies concealed in darkness before the sun-rise, so also is man's dignity lost by the mists of self-interest. Self is known by Truth. The sun makes the world appear with its appearance. Great men too share with the sun this revealing power. When the Tathagata preached his great doctrine, the whole country was seen in a flood of light as it were, and the world came to know India. India's message was then broadcast. This message which was the message of the Buddha defied all barriers and passed into trackless deserts and into mountains beyond where they were embodied in ikons and stupas. He had taught men to know the truth but it is not a truth to which they can have easy access. And so the devotees undertook worlds of pain and tribulation to carve images on the inaccessible heights of mountains and hew temples and monasteries out of adamantine rocks as an indication of the veneration in which they held their Teacher. The relics which explorations in Central Asia have revealed strike one with amazement. "How to perpetuate the fact that the Lord had come into the world and had delivered his message to mankind", this seems to be the motive behind the frescoes at Ajanta and the various other wonders

achieved by human skill and ingenuity. A more heroic achievement than all this was the rock inscriptions of Asoka by which the teaching of the Buddha was made known. Asoka cast away the pride of personal valour and the glory of the imperial throne. Was there ever a monarch as great in the world? But who was it that lifted him to an even more sovereign glory?

Can politics alone restore the solidarity of a nation which has sunk into the lowest depths of degradation by caste dissension, by jealousies and by meanness of every description? He who preached the doctrine of Compassion, may he return to us again to teach pity and respect for all life! All gifts, to be worthy of acceptance, should be the fruit of benevolence in whose absence they lose their value and become worthless. Can man attain to truth and dignity in politics in which man deals out insult and opprobrium to his fellows?

The Buddha renounced the world for ending the sorrow of even the meanest creature. His knowledge of humanity was most comprehensive and hence the great truth he possesses for us. His austerities with their triumphant conclusion do not form merely a chapter of a dry chronicle. His Teaching has disappeared from the Indian soil. Our priceless treasure is gone. The great gifts of Love, Compassion, and Benevolence, are no longer ours. They are now confined to the Temple precincts and have no reality beyond them. Our people have lost their regard for others and they are without faith. How can they prosper and come to any good?

Buddha is described as Sunyavadi. But was he so indeed? He taught compassion for Life. I will not go into the question whether or no there is any supernatural force working unseen in the world but all of you should try to emancipate yourselves from selfishness and from other fetters which bind as powerfully. I am not aware if there is any spiritual truth superior to this. The fundamental

element in the Buddha's teaching was to have respect for life and compassion for all beings. Untruth is to be overcome by truth—anger by love. Desire is not man's final goal but his frailty which leads him astray.

WHY BUDDHA GAYA ?

BY P. P. SIRIWARDHANA.

The Amrita Bazar Patrika of March 26, 1935, has given publication to a report of a certain meeting got up by a handful of diehard Hindus who are out to support vested interests of Mahants who are generally recognised as enemies of progress. It appears that the meeting was held under the auspices of the All-India Temple Protection Committee. The first question that comes to one's mind is, What do they mean by Temple Protection? If by Protection they mean saving temples from getting into ruin and keeping them in good repair, the meeting was a farce. If 'Protection' meant protecting temples from falling into the hands of other people than those for whom they were built, then the meeting should have, if it meant honest business, declared in favour of the Buddhist claim.

Do the Sanatanists forget that all educated Hindus of Bengal protested against their own religionist, who, as Mahant of Tarakeshwar, abused his power and influence? It must be easy for any sane man to realize how much more acute should be the feelings of the Buddhists when a Saiva Mahant presides over a Buddhist Vihara. It does not seem that it is to the credit of the Protection Committee to have interfered with a problem which vitally affects one third of the human race, but which does not affect a single Hindu.

Now let us look at the chief resolution which is reported to have been passed. It runs thus:—

"This meeting emphatically protests against the proposed Budh Gaya Temple Bill and invites the attention of the Gov-

ernment, members of the Assembly and the Council of State to the violation of the inherent rights of the Hindu Mahant of the Bodh Gaya Temple which the enactment of the bill would result in. As the temple at Bodh Gaya is a purely Hindu temple built by the Hindus and has been held by them since the beginning, it should not be wrested from the hands of the Hindu Mahant of the Bodh Gaya Temple. If the Bill is passed into law, no Hindu will be able to worship the Hindu deities in the temple and perform the ceremonial rites, such as offering Pindas, which is their birthright, and there will be constant friction between the two religious communities attended with breach of peace."

On analysis the resolution seems to resolve into following factors :—

- (a) Violation of the *inherent rights* of the Hindu Mahant.
- (b) Temple is *purely* a Hindu Temple *built* by Hindus and held by them *from the beginning*.
- (c) No Hindu will be able to worship the Hindu deities in the temple etc.
- (d) And there will be constant friction between Buddhists and Hindus if the Bill is passed into law.

(a) What are the inherent rights of the Mahant? The only right—if there is any right over a usurped and plundered property—is that he and his predecessors managed stealthily to occupy the temple. But it is very doubtful whether an individual can claim prescriptive right to a place of worship. In this case it is really untenable to say that the Mahant has a lawful claim simply because the temple which he claims is one in which he himself does not perform devotional worship. Sanatanists are lovers of truth, they say. But it is not apparent that they are tellers of truth when the resolution is subjected to a careful examination. Can any man with an iota of common sense say that a Saivite priest has *inherent rights* over a Temple in which he has no spiritual concern! His possession which is his chief and only claim is neither very long nor is it a peaceful one. When the Government of India

rebuilt the Temple with the financial assistance of the late King of Burma there was no Mahant to interfere with the place. But Sanatanists uphold that the Mahant has inherent rights!!!

(b) Or has the assertion "that the temple is purely a Hindu one built by Hindus and held by them from the beginning" any historical foundation? Here Sanatanists prove to be enemies of truth. First, the temple was never built by Hindus. It was erected by Buddhist Kings to commemorate the Enlightenment of Gautama Buddha and maintained throughout up to the commencement of the British period by Buddhist devotees. This fact is well supported by authoritative historical records and inscriptions. It has never been said that one non-Buddhist spent a single cent to repair the buildings or to maintain them during a period of 2500 years. It is an indisputable historical fact that Sinhalese Kings and Sinhalese Bhikkhus of old had taken keen interest in the Buddha Gaya Temple. It is incredible that Sanatanists were not aware of the existence of documents available to the ordinary students of history. One of the best forms of argument with the weak lawyer is to ignore authorities. The Resolution also says that the Temple was held by the Hindus from the beginning. Such vague expressions were never embodied in a resolution supposed to have been drafted by an educated man. I challenge any Hindu to show me one instance where in a temple built and maintained by the Hindus the chief image is that of the Buddha. It is meaningless and absurd to say that Hindus erected a Vihara for the use of the Buddhists with a Hindu priest to preside over it. Buddhists have given the Jagannath Temple of Puri to Hindus. But Buddha Gaya must remain in the hands of the followers of the Buddha. Let us consider further the question of images together with the third point.

(c) No Hindu will be able to worship the Hindu deities in the temple etc. What is implicitly pointed out in this sentence is that the temple is a Buddhist one with the great image of the Buddha and Bodhisatvas. By stressing this point

Sanatanists have given the lie to the other claims referred to before. The greatest injustice is done by the menials of the Mahant by deliberately giving false information (to ignorant pilgrims) about the images inside the temple. The Buddha himself is dubbed as Tara or some imaginary god. Hindus very seldom worshipped the central or secondary images. My friend Devapriya and I had the privilege of representing the late Ven. Dhammapala on the Rajendra Prasad Committee, appointed by the Indian National Congress, to enquire into the Buddhist demand for restoration of the Temple. We were there at Buddha Gaya for 3 days helping the Committee to record evidence for and against the demand. Mr. Prasad appealed to the Mahant to be present at the enquiry. But the Saivite Mahant had not the courtesy even to reply to the appeal. There was not one Hindu who said that the Hindus were in the habit of worshipping the central image in the Temple. And we never saw a Hindu offer flowers at the altar before that image although some Hindus from the neighbouring villages were engaged offering pinda in the open air quite away from the Temple. In fact the Temple had no meaning for them. Visitors from other provinces merely had a peep into the dark vault—dark with mud and dirt—and soon busied themselves with gazing at other antiquities about the place. We were really struck with the apathy of the Hindus towards the temple in which they had no interest at all.

If Hindus are allowed unlimited freedom to worship at purely Buddhist temples, there is no reason why they will be prevented from doing so in this particular temple. Indian Hindus should remember that thousands of Hindus visit Kelaniya, Sri Pada and the Tooth Relic Temple at Kandy, and there has never been a friction among the pilgrims. Muslims and Christians visit Sri Pada (miscalled Adam's Peak). The Calcutta Vihara is daily visited by several non-Buddhists who always find complete liberty to conduct their own prayers as long as they are not offensive. But the reputation of the

Buddhists as the most tolerant and freedom-loving people has not been questioned even once on the score of ill-treating a single fellow man of another faith on their sacred grounds. And if this freedom is actually usually extended to men of all faiths the contention that

(d) "there will be constant friction between Buddhists and Hindus" has no foundation. If friction between these two religious communities were at all possible, it must surely take place now because the Buddhist sentiments are in every respect wounded by the menials of the Mahant. But as every one knows no such frictions are noticed there. A gets into B's house by force, and when B appeals for justice, A says if you kick up a quarrel there will be a breach of the peace. Actually A was the peace-breaker. Fanatics are found in every religious community. The Buddhist claim ought not to rouse fanaticism in the Sanatanists. Buddhists are demanding the barest justice, "there is no doubt that the possession of the Temple should vest in the Buddhists. We should take pride in helping the restoration of the Temple to the rightful trustees" said Mahatma Gandhi. "In my opinion the Buddha Gaya Temple belongs to the Buddhists," declared the late Deshabandhu C. R. Das.

Another resolution demands the "safeguards guaranteed by Queen Victoria and her successors." India is a land of safeguards which have retarded all progress of liberal institutions. Fanatics and bigots cling to these things when they are driven to the last trenches of orthodoxy. But what are the safeguards guaranteed? Surely not liberty to usurp other people's temples! What Her Britannic Majesty guaranteed was full liberty to each of her subjects in India to follow any faith she or he chooses. Sanatanists are looking forward to the introduction of the New Constitution. Even the full Parliamentary system will not do any good to these people who are so blind to the wrongs that they are doing to others. A little bit of toleration and common

sense will go a greater way to improve the Indian situation than the fanaticism exhibited by the unreasonable followers of sectarian gods and goddesses.

As I write the following resolutions have been passed by the Hindu Mahasabha at Cawnpore on April 23 :—

“This Hindu Mahasabha is of opinion that efforts should be made to arrive at an amicable settlement of the question, which has arisen about the management of the Buddha Gaya Temple between the Sanatanists and the Buddhist Hindus, and is therefore of opinion that the proposed Bill for the management of the above Temple should not be proceeded with by its authors in the Assembly.

“This Session, therefore, appoints a Committee consisting of Bhai Paramanand as Chairman, Babu Jagat Narain Lal, Swami Dayanand, Pandit Dwarkaprasad Chaturvedi, Ananda Kausalyayana and Devapriya Valisinha, subject to the condition that the authors of the Bill agree not to proceed with the same pending the efforts for arriving at an amicable settlement till the end of this year, and that the Committee shall not commence work until this condition has been fulfilled, and subject to the further condition that any settlement which might be arrived at by the Committee and accepted by His Holiness Jagatguru Shankaracharya Swami Bharti Krishnatirath will be acceptable to the “Sanatanists.”

In my humble opinion the authors of the Bill should not be influenced by these promises bristling with conditions. His Holiness and the Pandits could not move the obdurate Mahant to a sense of the dark injustice he is perpetrating. There is no quarrel between the Sanatanists and the Buddhists. The Holy Site is held wrongfully by an individual, and it is this man the Bill is meant to bring to justice. The above resolutions seem to be an attempt on the part of the Sanatanists to sidetrack the Buddhists in their efforts to regain their own temple from the hands of a heartless, powerful priest. The

whole world knows who the rightful custodians are and it watches how the Hindus and the members of the Assembly will discharge their duty towards the Buddhists.

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By DR. M. VENKAT RAO, J.P.,

President, Buddha Society, Bombay.

Monasteries and seats of learning were a necessity for the Buddhists from very early times owing to the peculiar restrictions and discipline enjoined by the Buddha on his followers. Buddha and Buddhism were much concerned with out-castes and low-castes and had, therefore, to organise separate monasteries for Buddhists. Since the time of Buddha, his followers built monasteries, beautified them with paintings, images, stone-carvings and enriched them with the accumulated wealth of ages. The Buddhist Universities formed part and parcel of Buddhism. The flourishing condition of the Universities was simultaneous with the flourishing condition of Buddhism and the end of the Universities also synchronised with the disappearance of Buddhism from the land of its birth.

History records that there were five Buddhist seats of learning or Universities: Nalanda, Vikramsila, Jagaddala, Odantapura and Vallabhi. The first four of these were in Magadha and the fifth in Saurashtra (or Kathiawar). Of the first four Nalanda had the highest reputation, followed by Vikramsila in rank. Nalanda Academy was in existence some time in the second century A.D. since Nagarjuna studied there, though the building of the University dated back to about 424 A.D. during the reign of Kumaragupta. It was at Nalanda during the very lifetime of Gautama Buddha that Sariputta had his questions answered by the Lord. Mahavira passed some time at Nalanda. Ananda said that Nalanda

was a fitter place for those who sought Nirvana than Pataliputra.

When Nalanda started functioning as a centre of learning, the ground was already prepared for the foundation of a University. There were in existence the old educational systems, Buddhist as well as non-Buddhist. The former included the study of Vinayapitaka, Dhammapada, Abhidhammapitaka, Majjhimanikaya, Suttapitaka, etc. The latter included Vedas, Vedanta, Samkhya, Vaisheshika, etc. Nalanda developed on catholic lines so that though primarily Buddhist, it accommodated students of non-Buddhist inclinations. It may be, in this respect, likened to the modern Jesuit Colleges. Buddhism was, of course, attended to in particular but Vedanta was not neglected. Medicine also found a place in the curriculum. (Here it may be mentioned in passing that during this period flourished the University of Takshashila which had an important Faculty for medical students.)

The first student who came to Nalanda to win celebrity was Nagarjuna to be followed by Asanga and Vasubandhu of Peshawar. Later came Dharmapala from Kancipura and his disciple Silabhadra, who was the head of the Nalanda University at the time the great Chinese pilgrim Huan-tsang visited it. Nalanda was really and truly an international University and did for learning what Buddhism did for religion. "Races belonging to different climates, habits and languages were drawn together, not in the clash of arms, not in the conflict of exploitation but in harmony of life, in amity and peace". Pilgrims students came to Nalanda from China, Tibet, and Korea, and even from Turkey. Princes of Magadha and Kashmere and sons of many noblemen from such distant provinces as Kancipura in the south, Purushapura (or Peshawar) in the west or Sawatala in the East came to Nalanda. King Harsha of Kanauj, King of Yavadvipa (Java) and King of Suvarnavdipa (Sumatra) built Viharas at Nalanda for students. Among Chinese pilgrims Huan-

tsang was probably the first to visit Nalanda since his precursor Fahien made no mention thereof. Then came scores of other pilgrims from China, Japan, Korea, Mongolia, Turkestan and Tibet during the period 629 A.D. when Huan-tsang came and 671 A.D. in which year came I-tsing. When Huan-tsang visited Nalanda, Tonmi, son of a Tibetan minister, was studying there. These pilgrims were all learned men and studied Sanskrit and Prakrit in India and then proceeded to their own countries to translate Buddhist works into their native languages. The students of Nalanda numbered ten thousand. The professors at Nalanda were called Pandits and among them could be counted the distinguished names of Nagarjuna, Asanga, Vasubandhu, Dinnaga, Santarakshita and Buddhakirti. Nalanda continued to be in a flourishing condition till about 750 A.D., when its decline began owing to the establishment of the University of Vikramsila, which I shall next deal with. It may here be mentioned that Buddhakirti was the last scholar produced by Nalanda and was the connecting link between Nalanda and Vikramsila.

There is a legend about the University of Vikramsila. One of the professors of the school of Buddhist Tantras at Nalanda named Acharya Kamapala, who had obtained Perception, desired to have a Vihara built on a particular hill on the banks of the Ganges, but died and, as it is said, was born as Dharmapala, the renowned King of Magadha, who built the monastery of Vikramsila on that very hill about 810 A.D. The name Vikramsila is given by the Tibetans to the high moral character of the monks. This University grew up under royal patronage. King Dharmapala endowed it with rich grants, fixing regular allowances for the maintenance of priests and students. Besides King Dharmapala other Pala kings also endowed the University with various gifts. The subjects taught at Vikramsila included philosophy, theology, logic, etc. but one subject that stands out more prominently than all others was Tantra. It was this that appealed to the students most and hence we

find numerous books written on it by the Pandits (all distinguished graduates of Vikramasila were called Pandits). Many of these Pandits were constantly invited by the King of Tibet. There were one hundred and eight professors teaching various subjects besides Acharyas for ordination and three superintendents. At Vikramasila there were six gates guarded by six Pandits. Perhaps, each of these six colleges, specialising in a particular subject, with the gate-keeper as its Principal, taught a particular branch of knowledge, thus guarding collectively the destinies of Vikramasila. The Vikramasila standard was higher than the one at Nalanda regarding academic organisation, but it could neither attain the wide range of influence of Nalanda, nor had it the large student population. The courses of study at Vikramasila were perhaps less comprehensive than those at Nalanda. Teaching was both tutorial and professorial. Every novice was required to choose a Bhikshu, who was a full member of the order, as his preceptor or Acharya, and cordial and intimate relationship was expected between the teacher and the taught. In fact they lived as father and son.

For four centuries Vikramasila University worked successfully under the Royal patronage and under the management of a Board of six members presided over by the High Priest, which puts one in mind of the modern syndicate with its Vice-Chancellor or Rector. Among its most distinguished alumni were Ratnavajra, Ratnakirti and Acharya Jetari. But the Pandit who excelled all these was Acharya Jetari's disciple, Dipankara Srijnana, better known as Atisa. Dipankara was born in 980 A.D. in the royal family of Gaur at Vikramanipur in Bengal, lying to the east of Vajrasana (Gaya). Atisa was the head of the University of Vikramasila and was invited by the King of Tibet to preach Buddhism. Atisa was not particularly fond of Tantras and had a good deal of trouble with a class of Tantrikas known by the name 'Kimsukha'. He rendered a great service to Buddhism in Tibet. He cleared Buddhism

in Tibet of the foreign and heretic elements which had vitiated it and restored it to its pristine purity. Under Atisa's guidance the misguided and ignorant Lamas of Tibet discovered what is called the "real and pure path of the exalted excellence". Atisa resided in Tibet for thirteen years and died at the ripe age of 73 in 1053 A.D. He is remembered with deep veneration wherever Tibetan Buddhism prevails. Unfortunately the accounts relating to Vikramasila are meagre and such as they are, we owe them to Taranath, the historian of Tibet. It is difficult to identify the site of Vikramasila. We are told by Mr. Nundalal De that it was near Sultanganj 24 miles to the east of Bhagalpur and about 28 miles to the east of ancient Champa.

Nalanda and Vikramasila were both champions of Mahayana and had royal patronage. But the latter could never attain to the eminence, reputation or popularity of Nalanda, the main reason being that Vikramasila encouraged the study of Tantras and suffered from the deterioration which came over Buddhism in the form of Tantrism, Mantrayana, Vajrayana, etc. These were materially responsible for the downfall of Buddhism. A University which specialised in such base stuff could not create a great impression with all its magnificent buildings, eminent personalities, eight and one hundred professors, and high academic acquirements, etc. The publicity and hold it secured in Tibet and some other countries was due to the low standard of religion, morality and education that prevailed in them.

The history of the end of Nalanda is in a sense the history of the extinction of Buddhism from the land of its birth. The end of the twelfth century A.D. saw the destruction of all the Buddhist places of learning in Nalanda, Vikramasila and Odantapura. Muhammad Bakhtiyar's attacks on Magadha, before he ventured on those holy places which he rightly considered to be seats of wealth also, were in the nature of incursions. The fame of his bravery and of his plundering raids spread abroad and a body of Khiljis

joined him from Hindustan. His exploits were reported to Sultan Kutbuddin and he sent him a dress and showed him great honour. Being thus encouraged, he led his army into Bihar and ravaged it. Taranath says that Turks conquered the whole of Magadha and destroyed many Viharas. The University of Vikramasila, which also must have attracted the bold Muslim adventurer, shared the same fate. Thus Indian Buddhism received a great blow, at any rate, received a blow from the effect of which it has not been able to recover. A large party of the Buddhist population was forced to leave the country while others embraced Islam. The Afghan soldiery especially attacked the Buddhist monasteries, with their teeming idols and they massacred the monks wholesale.

Of the other two Universities in Magadha viz. Jagaddala and Odantapura very little is known. Jagaddala was founded by King Ramapala in the new capital of Pala kings, named Ramavati on the banks of the rivers Ganges and Karatoya in the country of Varendra i.e. Northern Bengal. Its actual site, however, has not yet been located. From some of the works of Pandits it can be found that Tantrism of the most degraded type flourished there. The works produced at this university deal with Pisachas, owls, nagas, yaksas, etc. The University of Odantapura was destroyed in 1199 by Muhammad, the son of Bakhtiyar. That may be said to be the year of the destruction of all the Buddhist places of learning in Magadha (Bihar). Nalanda was destroyed in or about 1205 A.D. according to an authority.

The University of Kathiawar was called Vallabhi, of which the first building was built by Dudda, daughter of the sister of King Dhruva. Though Vallabhi championed Hinayana, it was for the west coast what Nalanda was for central India. Beyond this we know nothing except that it was destroyed almost simultaneously with Magadhan Universities.

PREACHING THE DHAMMA

BY TINKLER.

I think that the word "masses" is a word best not used. It suggests a wrong idea. By those of whom it is used it is looked upon as a word of contempt, a contempt, by the way, which is returned on the user by the so-called "masses" who look upon a person who uses such a word as an autocrat, and therefore a person to be held in the greatest contempt.

The so-called "masses"—the common people—are divided up into many parts. Everyone of us who has not a good education or social position through causes, it may be, over which we have had no control, must be classed as commoners. Some of us, however, think a lot, read a lot, question a lot, strive a lot after truth, but we find it very difficulty at times to understand—We want the message of the Enlightened One put into simple language, shorn of all technical terms, if possible.

The average person never thinks—unless it is about the winner of the last Race. To go and preach the teaching of the Enlightened One at a meeting of the dogs at the top of my street would be, I think, doing an injury both to the Dhamma and the people at the meeting. I am sorry it is so, but we must recognize the fact that many people have not gone far enough along the road to know the Doctrine of the Enlightened One. These people are not far removed from their dogs, spiritually. They have no recognition of the need of a religion, or philosophy of life. It is generally, among people attached to some religious or social organization that we find this uprising of the inquiring mind, this dissatisfaction with things as they are. To most of these people the history and dogmas of Christianity have no interest except that the first they regret, and the second

they have long since ceased to believe in. The thing they find interesting is the ethical teaching of religion, and the application of it to their own lives, and the social conditions of the people. For these common people we have a message which we must make known in a popular way. I speak only of my own reading.—No other religion has a philosophy of life so complete in its ethical teaching; so in accord with modern learning as Buddhism. We cannot think of a time when mankind will have risen higher than the ethical teaching of the Buddha. The Eightfold Noble Path will be noble to the end of time's long journey. This cannot be said of the dogmas and ethical teaching of Christianity. Christians can, and do, take their little ones to a prayer in the morning and a fox hunt in the afternoon, to be blooded with the blood of some poor fox. There is nothing in their holy book to say them "no".

There are two ways of popularising a thing. (A) To explain it in language easily understood by the people. This is a thing which must ever be our aim. (B) To popularise it by explaining away its ethical teaching so that it has not its full force. This we must be ever on our guard against.

"Kill not for pity's sake lest ye stay,
The meanest thing upon its upward way".

must not be some dreamed-of end, but a very real object of attainment now. If we find that we have not lived up to the letter of the precept, and which of us has? let us not say, It cannot be lived. No—rather let us say with Mr. Gandhi, "There is no exception to non-violence." It was an error on my part, due to my own weakness. I did it, not because it is Right but because I am weak and ignorant. I had not the courage to sacrifice . . . for the sake of doing Right". See *The British Buddhist* for Dec., 1933.

I have read what Mr. March has said in *Buddhism in England*", Jan. 1934, and I am sorry, but I am unable

to agree with all he says. If we are going to explain away the first precept because it is difficult to keep why not all the rest? I know that I do not always keep the letter of the five precepts, not because they are impossible, but because, like Mr. Gandhi, I am weak and ignorant.

When Mr. March says "to kill is not to take life." I think he is explaining away the obvious meaning of the words.

Why work for the abolition of vivisection—a thing which may do some good in relieving larger suffering to other animals and people—and only work for the humanizing of the slaughter of animals for food—when animal food is a thing quite unnecessary for people to eat and does tend to lower the ethical standard of those who eat it?

In the early days of Christianity the Christian church stood for peace, but when Rome offered her power, She explained away her message of peace, and her greatest power for good. Her history from that day has been a history stained in every letter with the blood of men. A history which her noblest sons to-day wished had never been written. Let us never say of any precept, it cannot be observed or that the Enlightened One did not mean it so. No, if we fail, let us say we are weak.

The outward form of Buddhism. I think that there is a great need of giving Buddhism a western organization, as it cannot introduce the Eastern Bhikkhu with his dress etc., into western life. I think that we might copy a lot from the Society of Friend's organization, except that there must be some kind of a Bhikkhu as leader.

Literature. With all that has been said I say. So say all of us.

Study circle. I wanted to start this idea in the Liverpool Lodge, but the Secretary will not have anything to do with it because he thinks that there is not one learned enough to act as leader. For the present the idea is dropped. I should

like to know of some way of overcoming this difficulty, for it is a difficulty in a small lodge of working people.

Meditation and Modern life. The noise and rush of modern life is a question calling for much thought. I sometimes think that I should like to live among the lovely mountains of Scotland where I went wandering last summer, but there are others to think about, so I work in an engineer's shop, helping to make noise. This has not always been my lot in life. For 2 years during the war, I lived in a prison—9 months of which I spent in solitary confinement and absolutely free from all noise. So I know what noise is and what the absence of noise is.

I find that we only hear those things which we desire to hear, for the mind is so made that it can only hold in consciousness one thing at a time, and that thing is the thing that the mind finds—the most easy to think upon. None of us desire noise, yet we are all more or less conscious of its presence at times, because we have all got that very bad habit of letting the mind wander aimlessly about, looking for something to be conscious of, and noise being the most noticeable the mind "Thinks on it".

If we take control of the mind and give it something to think about—something that has a personal interest I find that we become absolutely unconscious of all outside forces, be they noise, bad language, or any other unpleasant thing.

All last week we had the most noisy machine in the shop going, so I set my mind on one thought. "What is beauty?" and I lived in a world of most beautiful thoughts in the centre of the most horrible noise, just as pleasant as, if not more so than I would have done had I been wandering down some peaceful river, listening to the wild birds, seeing, and watching the dragon fly over the slowly-moving water.

I know that all do not find this an easy thing to do, yet when we do try it, we find just what a lot of free time we have for meditation, both at work and at home. Every

unpleasant thing we hear, we could have replaced with some beautiful thought, for, as we can only think of one thing at a time and the fact that we were conscious of the unpleasant, shows that we had no need to think about our work.

To run away from a difficulty is not always the best way to live the noble life. May it not be our lot in life to live where we are and conquer all hindrances so that we can pass on a message of hope to the great crowds of people who, in a modern world, must live and work in large cities?

It is said, "Never should one seek or consent to receive private individual salvation ; never consent to enter first peace alone ; but for ever and ever, everywhere, should we live and strive for the universal redemption of every creature throughout all the worlds."

VAISAKHA PURNIMA CELEBRATION IN CALCUTTA

Sri Dharmarajika Chaitya Vihara at College Square temporarily became on Saturday last (18th May, 1935), an epitome of practically the whole of the Buddhist world when Indian, Burmese, Ceylonese, Tibetan, Chinese and Japanese men, women and children, monks and house-holders assembled in large numbers to take part in the thrice-sacred festival of Vaisakha Purnima in commemoration of the Birth, Enlightenment and Mahaparinirvana of Lord Buddha, under the distinguished presidentship of Poet Rabindra Nath Tagore. The spacious hall which was tastefully decorated on the occasion was packed to its utmost capacity and many who could not get inside the hall, patiently waited on the footpath outside for about two hours till the conclusion of the impressive proceedings. The enormous crowd outside the temple also heard the speeches as the

Maha Bodhi Society had with foresight, arranged a loud speaker to be placed in front of the hall.

Prominent among those present were, beside the president, Justice Sir Manmatha Nath Mukerji, Srijukta Sarala Devi Choudhurani, Sj. Pramotha Chaudhury, Srijukta Indira Devi, Mr. J. Chowdhury, Srijukta Mohini Devi, Srijukta Saralabala Sarkar, Dr. Radhakumud Mukherji, Sj. Padmaraj Jain, Rai Bahadur Mallinath Roy, Mr. S. Ishabishi, Dr. B. C. Sen, Dr. S. Chakraverty, Mr. S. N. Rudra, Bar-at-Law, Mr. B. M. Das, Raja Kshitindra Deb Rai Mahasai, Mr. Nursing Agarwala, Mr. S. C. Mookerjee, Solicitor, Mr. Lee Hoo, Rai Bahadur Sarashi Lal Sarkar, Sj. Sachindra Nath Mukherji and others.

ELECTION OF PRESIDENT.

Justice Sir M. N. Mukerji, in proposing the Poet to the Chair, said: "We are singularly fortunate in having amongst ourselves on the present auspicious occasion the auspicious presence of Dr. Rabindra Nath Tagore who is universally recognised as the greatest Indian of the modern times. It is, therefore, in the fitness of things that he should preside over the proceedings of the day".

Sj. Devapriya Valisinha, General Secretary, Maha Bodhi Society, seconded the motion after which the poet was garlanded by Mr. T. Vimalananda.

Revd. N. Ratanasara gave the five precepts which were repeated by the audience all standing.

A most impressive ceremony thereafter took place when batches of men and women of Ceylonese, Chinese, Tibetan and Japanese nationality offered their respective prayers to Lord Buddha according to their respective national usages, the rest of the House joining the prayer in solemn and reverential silence. Dr. Tagore's speech is given elsewhere.

The meeting came to a close with the chanting of Pali Suttas by the bhikkhus as a blessing to the President and others present.

The temple was brilliantly illuminated at night with innumerable coloured electric bulbs and devotees kept visiting the shrine till late at night.

The second day's anniversary celebration opened early in the morning of the 19th May when hundreds of upasikas visited the Vihara with floral offerings. The Temple was impressively decorated and the worshippers and other visitors showed great enthusiasm and devotion in the performance of the worship.

The second day's anniversary meeting began at 6 in the evening with the giving of the five silas by Revd. N. Ratanasara. Readings from the Lalita Vistara and from Arnold's Light of Asia preceded the lectures. Dr. Kalidas Nag who was the first to speak observed that the juxtaposition of an ancient Sanskrit writer and an English poet of modern times, from whom readings were given, was a very apt thing, for where there is kinship of spirit all barriers of space and time are broken. Referring to the menace of an impending European War, the speaker said that it was astonishing that the memory of the bloodbath of 1914 should have grown so faint, and that another war could be avoided not by means of diplomacy and the greed of self-aggrandisement but by stimulating the feeling of brotherhood and fellowship which would bring together all men into a close union. The poet's tribute of the day before, the speaker observed, would go forth into the world as the expression of new India and would show to the world that India knew how to venerate her great men.

There were several speakers including two ladies Upasika Nandachariya and princess Dwon. Mr. Krishna Kumar Mitra who presided brought the evening's proceedings to a conclusion in a somewhat lengthy speech in which he gave an account of what Buddhism was in this country some fifty years ago and what it has become to-day on account of the activities of the late Sri Devamitta Dhammapala. He

ended on a note of optimism regarding the future of Buddhism in this country.

About four hundred people attended the meeting which lasted for a little more than two hours.

The Vihara was again illuminated and at 10 P.M. the Paritta ceremony was performed by the bhikkhus.

The programme of celebrations was brought to a close on the 20th with the distribution of fruits to hospital patients.

CORRESPONDENCE

SUPERSTITION IN THE WEST.

To the Editors, "Maha-Bodhi".

Dear Sirs,

Your contributor, S. Haldar, would appear to be as credulous as the people he is trying to discredit, for in his article in the April number of the journal he professes to believe that the phenomena of the Angels of Mons were caused by cinematograph pictures projected by German aeroplanes! I wonder if he has paused to think why any aeroplane, even a German one, should waste time and energy in attempting to project pictures on cloud-banks in the midst of a battle, even if such a thing were possible in full daylight. Furthermore, aeroplanes in 1914 did not "hover"; they flew as fast as they could, did their work as quickly as possible, and returned. Superstition, it seems, is not confined to the West.

I am,

Yours etc.,

Bayard Elton.

REJOINDER BY MR. S. HALDAR.

With an air of "See me smash him to smithereens" Bayard Elton (who is probably too well-known a personage to date his letter or furnish his address) accuses me, an Oriental, in substance, if not in terms, of having said that superstition is a monopoly of the West. But your readers who have seen the first para of my article which the gentleman objects to and who have seen my previous article on the same subject which appeared in the *Maha-Bodhi* for Nov.-Dec., 1934, know that I gave instances of Western superstitions for the express purpose of showing that the East was not the only part of the world (as is very often asserted by men of the West) where gross superstition masquerades under the cloak of religion and holds sway over the community.

Bayard Elton prefers the cock-and-bull story of the supernatural appearance of angels at Mons to the matter-of-fact account which appeared in the *Statesman* of March 16, 1930. In the same *Statesman* article it was stated that the trick was repeated several times by the Germans on the Russian front and was invariably successful. It was further stated that the Germans made a miscalculation with the French in Picardy when the figure of a woman thrown upon the cloud as that of the Virgin was regarded by the French as Joan of Arc. Let Bayard Elton stick to his angels by all means. But I may tell him that the angel story originated in an article contributed by Mr. Arthur Machen to the *Evening News* and that the writer of the article afterwards explained in a pamphlet that it was a work evolved entirely from his own inner consciousness.

Ranchi, May 25, 1935.

AN IMPERIAL HISTORY OF INDIA *

BY N. N. GHOSH, M.A.

Professor of History, E. C. College, Allahabad.

The distinguished oriental scholar of India Mr. K. P. Jayaswal has been of late devoting himself to fill up important blanks in the history of early India. *India from A.D. 150 to A.D. 350*, published a year ago, and the book under review are instances of his valuable contributions in this line. The book is based on the historical section of an old Mahāyāna Sanskrit Text *Manjusri Mulakalpa* written about 800 A.D. and edited in its present form by the Late M. M. Ganapati Sastri in 1925. During his recent tour in Tibet the author's good friend and scholar Rev. Rahula Sāṅkṛityāna discovered a Tibetan translation of the text made in the eleventh century A.D., compared it with the original, and edited it in a revised form, which is incorporated with this book. In all cases of differences between the revised Text of Rev. Sāṅkṛityāna and that of the late Sāstri, the author has followed the former, because the revised text is the result of comparison between the Tibetan MS. and the Ganapati Sāstri edition. The historical value of the book has been amply brought out in the commentaries. Some of the historical anachronisms have been corrected. As the author has shown, the book completes the imperial history of India from the middle of the fourth century A.D. to the eighth century A.D. providing important missing links in the chain of connected accounts of some imperial ruling dynasties hitherto left void by earlier writers. Special mention may be made of the (1) Vishnu Vardhana and his descendants (2) Maukharis and the imperial Vallabhi dynasty. The gaps in the history of the

* By K. P. Jayaswal, based on *Manjusri Mulakalpa*.

above ruling dynasties have been as creditably filled in as those of the Vākāṭaka and Nāga imperial rulers in his earlier book.

The book is written in gāthā Sanskrit in *anushtubh* verses. It thus makes their understanding in several places a matter more of guessing than of Sanskrit construction. The author's scholarship and painstaking research have been brought to bear in clearing those dark passages, and correcting certain historical anachronisms. It is written in the prophetic style of the Puraṇas.

Being a Mahāyāna text the book is primarily an exposition of the Buddhist church history. The accounts of the imperial dynasties come in by the way. The bias against Non-Buddhist rulers is apparent throughout the narrative. For example in verses 530-537 in the R. T. (abbreviation for the revised text of Rev. Sankrityayana) the author describes Pushyamitra Śunga as an animalish king (गोमिमुल्य) the destroyer of monasteries (विहारं) and monks of right conduct (शीलसम्पन्ना). Some of the choice epithets used for him are मूढ़, दुर्मतिः, गोमिषाड, दुरात्मनः etc. Naturally the author prophesies an inglorious death for him and a terrible suffering in hell.

It is not surprising that a Buddhist text should be so hard on Pushyamitra Śunga who headed the orthodox reaction after the fall of the Mauryas. It was a common practice in those days for the Buddhist and Brahmanic writers to vie with each other in heaping unhistorical encomiums or damnations on the personages of their likes and dislikes, as the case may be. Pushyamitra Śunga who comes in for so much abuse in the Buddhist text of Manjusri Mulakalpa has an honoured place in the Brahmanic literature, e.g., Gārgi Samhitā, Pātañjali, and Mālavikāgnimitra wherein he is praised as a fighter for the cause of religion and a successful antagonist to the Buddhist king of the north, Milinda. In the famous Buddhist text Milinda Paññha a treatise on the fundamental principles of Buddhist philosophy, written about the beginning of the first century A.D., the king Milinda, on the other hand, figures as a learned and virtuous king devoted to the cause of Buddhism.

Both Vararuchi and Paṇini are referred to in the R. T. verses 434-439 as followers of Buddhism, the former as "minister" of King Nanda of Magadha, and the latter as his 'friend'. We do not know if Paṇini ever became a Buddhist, but the Kathā Saritsāgara, a Prakrit text written about the same time as M. M. K. describes Vararuchi, as a Brahman native of Kauśāmbī, and as an ardent follower of Buddhism. Both these, it must be noted, are Buddhist texts. Chanakya, the prime minister of Chandragupta Maurya, also comes in for a lot of abuse, is delivered into hell and is cursed for his long life covering three reigns (त्रिषिराज्यानि) and doing harm to mankind. These are some of the epithets used against that famous Brahmin politician in verses 454-459 of the R. T. Examples of this bias which to some extent vitiate the historical value of the book may be multiplied. It would have been better if the learned author had given a fuller note of this important point in his commentaries, to warn unwary students against taking everything as unalloyed truth. There is no doubt that this book has been a distinct and valuable addition to the literary sources of early history of India.

DHAMMA-CAKKA-PAVATTANA

OR

THE TURNING OF THE WHEEL OF THE LAW

Lecture delivered on the 11th May.

BY BHIKKHU J. KASYAPA, M.A.

When, after the Enlightenment, Lord Buddha was going from Gaya to Kashi where He gave out His *first sermon*, He met Upaka, a mendicant of some other sect. Upaka saw the bright and prepossessing appearance of the Buddha and was very much impressed by His personality. He went up to the Lord and inquired, "Friend! where are you bound for?" To

which replying, the Lord said, "Dhamma-cakkaṃ pavattetum gacchāmi Kāśināṃ puraṃ" or *I am going to the city of Kashi to turn the wheel of Law*. So, the first sermon, the Buddha gave out at Isipatana (Kashi) was called "Dhamma-Cakka-Pavattana-Sutta" or The Sermon of Turning the Wheel of Law. This sermon of the Buddha is considered second to no other in importance and depth, in the whole of the Tripiṭaka, which describes almost all the aspects of the Dhamma in a concise and clear way.

This sermon is very significantly named "The Turning of the Wheel of Law." The Pali phrase "cakka-pavattana" or "turning the wheel" means to *revolutionise*.

THE USUAL RUN OF THE WHEEL.

We call ourselves "rational beings", and think *that we guide our behaviours not by our instincts*, as the lower animals do, but by reason. Exactly so ; but then, what is this reason we talk of? Reason, really means that which distinguishes the right from the wrong, good from the evil, and the beautiful from the ugly. Is it the same Reason, by which the human population is guided? Certainly not ; for we see nations and societies, of all times and climates so much fastened by their traditions, superstitious ceremonies and nonsensical practices, that though understanding them to be useless and harmful, people fail to exercise their Reason and behave rightly. We all feel in our everyday life, how we have to yield before the general ways of the society we belong to. We see so much injustice practised by men, of which we also take equal shares, but feel ourselves helpless to stand against. *We are all, as if, turned up and down with the usual rotation of the wheel of our national and social ways*. Though perceiving them to be wholly pernicious, we ordinary people cannot protest effectively.

GREAT MEN TURN THE WHEEL.

But great men are not those who are led with the ordinary mass of dumb-driven cattle with the usual run of the wheel. Their greatness, on the other hand, lies in arresting the wrong

movement of the wheel and leading it in the right direction ; to protest against the unfair thoughts and actions of people and to teach them the proper ones. This is called "Turning the Wheel" or in Pali "cakka-pavattana", *the significance of the wheel symbol in Buddhism.*

'Cakka' or 'Wheel' therefore, is a symbol of Buddhism. The Swastika symbol too represents the wheel, which is regarded as a sign of sanctity by all Buddhists. It always reminds us that we are religiously obliged to stand against the traditional superstitions and teach the right and sensible ways. Nothing is more holy and pure than an act like this for one who calls himself a Buddhist. We should learn to check the wrong rotation of the wheel and give it a proper direction. This is what the symbol of the wheel signifies.

The Lord Buddha saw that all the religions, which existed at that time, were corrupted and defiled. He pointed out their shortcomings, and taught the true Dhamma or Doctrine. This sermon is, therefore, called "the turning of the wheel of the Law. This sermon made an epoch in the history of religious thoughts.

THE DIRECTION OF THE WHEEL OF RELIGIONS IN INDIA BEFORE THE LORD CAME.

The movement of the wheel of religions in India, before the Lord came, was very much misdirected. It had created a hopeless confusion in the ethical and philosophical ideals, and was leading the whole society into utter ruin.

THE SUPERSTITION OF THE BRAHMINS.

People, led by the priests, performed various sorts of sacrifices, 'yajna' as they called them, in which goats, cows, horses and other animals were killed in very great numbers. There were sacrifices, in which even men were killed and fed the sacred fire. Those who performed these sacrifices were led to believe by cunning priests that different gods and goddesses were being pleased and made favourable by the offerings of the sacrifices. That, being thus pleased, they would

bestow upon the performers much prosperity in this world and and would take them to heaven after death. At first, the ignorant mass believed in these superstitious and degrading practices, and practised them largely, from the poorest to the wealthiest. These sacrifices had become very common in India, and ample blood was daily shed in the name of Religion.

But men gradually began to doubt the efficacy of the sacrifices, for, they saw these practices did not make any difference in the advancement of the people. There came out champions, who actually overthrew all the authorities of the Brahmanas, and tried to build up their own philosophy and ethics.

PROTEST AGAINST THE SUPERSTITIOUS SACRIFICES.

(1) *Hinduism Led by the Carvakas.*

Of these champions, firstly, there were the 'Carvakas' who did not believe in an after-life, heaven, or hell, or rebirth. They were absolute materialists, for whom, man is born once and die once, as any other thing that we see in this world. The jar is produced by the potter at a certain time ; it then lives for a certain times, and at the end of it is broken and is lost altogether. The self-same jar never comes into existence again. Just in the same way a man is born at a certain point of time, lives for a certain span of time, and then dies and is lost for ever. The same man will never come into existence again. Our high merits or evil deeds end with our death, for after that we cease altogether to exist.

This view of life naturally led to the hedonistic ideals, *i.e.*, of *eating, drinking and being merry*. When there is no after life, why should one give out charities or do any meritorious work at the cost of one's own pleasure? There is, therefore, no morality at all. To enjoy the greatest amount of pleasure is the wisest policy.

These pleasure-seeking philosophers exercised much influence on their blind followers and many of them were found, openly indulging in all sorts of vices. They brought

the social morality so low that human life and safety were threatened. *This was one extreme.*

(2) *Asceticism.*

Secondly, in the other extreme, there were the ascetic philosophers or the *Titthias*. They realised the dangers of 'pleasure-seeking' being a standard of conduct, and tried to give out a better ideal of ethics.

Contrary to the Carvakas, who did not believe in an after-life, *they believed in a permanent and blissful soul*, which is born and reborn in different bodies, or that the soul transmigrates from the body of a man into that of an animal of other species. Our '*true-self*' consists in this '*soul*' of ours. Our physical body and sense organs are foreign to us, which are non-soul. The soul is born and reborn, and is thus miserable, because it is in the bondage of the physical body and sense organs. Our senses lead us to different temptations of the world, and cause us to commit so many sins, and thus we become sinful and miserable.

True Bliss, according to them, lies in fully annihilating the physical senses, which are foreign to the soul which by itself is Bliss by nature. They devised therefore, various means to make their own senses dull and inactive.

They fasted for days together, or lived on grass and husk, so that they might not get heat in their blood, which gives rise to passions. If we move in society and talk to others, we are liable to speak lies. They, therefore, kept dumb for years together and even for the whole of their life. They used very rough clothings, and pricked thorns in their own bodies to conquer the temptation of touch. In this way, they practised torturing themselves by various devices, to annihilate the physical and gain the real blissful nature of the soul. *This was the other extreme of philosophers, who were also not less nonsensical than the Carvakas.*

These two types of philosophers were leading the wheel of society either to immoralities or to absurd practices.

PRINCE SIDDHARTHA.

It was in such a state of the country that Prince Siddhartha was born, a son to the mighty king of Kapilavastu, called Suddhodhana. Prince Siddhartha was brought up in all royal grandeur. Beautiful palaces and gardens were prepared for his use, where none but young girls were allowed to go and attend upon the comforts of the prince. Siddhartha was never allowed to know what was old age, sickness, death or other miseries of the world. He was given the greatest amount of pleasure.

TRANSITORINESS OF THE WORLDLY PLEASURES.

One day, the Prince wanted to go for a drive round the city, to see how the people lived there. Beautiful royal carriages, richly decorated, were at once arranged, and with a large retinue the Prince started.

He had not gone very far from the city gate, when he happened to see a very old decrepit man by the side of the road. He was almost bent double with age. His hair had become perfect white. His eyes were failing. He was reduced to a skeleton, so that his bones could be counted from outside.

"Who is he?" inquired the Prince in great amazement, "what has become of him?"

"He is an old man", they said, "he has become very weak. His limbs are now worn out with age, and he will soon die."

"Shall I too become an old man like him and die?" asked the Prince.

"Yes, every man who is born is sure to become old and be subjected to death. Death makes no concession to anyone—be he a poor man or a mighty monarch," they answered.

This was sufficient for the Prince to realise the realities of the world. *"They are fools," he said, "who run after the pleasures of the world when they know how transitory they are. Riches, royal authorities, high palaces, beautiful and loving girls, are all a moment's show, a shadow, by which man is allured like a foolish child, which, when passes away leaves*

him bewailing and lamenting." Men run after pleasures blindly, but in the end fall into deep pits where they receive all sorts of torments. "Everything," he said, "is 'aniccam' or transitory and 'dukkham' or misery."

SIDDHARTHA LEFT THE PALACE.

Siddhartha could no more stay in the palace. He always lived moody and contemplative, meditating over the woes of humanity. "What is the real truth and bliss? What can we hope for? What is the way out of the sufferings of the world?"—always haunted the mind of Siddhartha. One night, he silently left the palace and entered deep forests to be a mendicant, a recluse, and roam about in search of Truth.

SIDDHARTHA TRIES ASCETICISM.

Near Uruvela, he met five ascetics (who are already described) who advised him to practise asceticism with them. Siddhartha then began the severest types of austerities—fasting for days together, burning his body in the hot rays of the mid-day sun during the summer, and spending cold and frosty winter nights dipped in water. He grew very weak and was reduced to a skeleton. Due to lack of blood in his body, his hair all fell off and his skin shrank like that of a very old man. One day when he was going out, he fell down senseless. Still he could not realise what he wanted.

Then, it occurred to him that this asceticism was not the proper way; he must keep his body healthy if he wanted to do anything. He took food and gradually gained strength. Thereupon the other five ascetics who were practising austerities with him, became angry with him and left him to himself.

THE GREAT ENLIGHTENMENT.

Being left alone, Siddhartha meditated on and on. One day, he sat down under a Bo-tree by the River Neranjana, modern Phalgu, with the firm determination that he would not get up unless he would realize the *Way*, an Emancipation from

miseries. He sat in one posture for fully one week, absorbed in deep meditation. On the seventh day, He found out the solution ; the Great Enlightenment dawned upon him. He realized that He was a Buddha or fully Enlightened One. He got up in full satisfaction and the highest bliss.

Now, the Buddha saw that the Doctrine, realized by Him was too high and too deep for an ordinary man, entangled in the attachments of the world to understand. But He thought that the five ascetics who had practised austerities with Him at Uruvela might understand the Doctrine, for they were sincere in their quest and were intelligent at the same time. The Lord then determined to preach His Doctrine to these five ascetics first of all. They were at that time residing at Isipatana, modern Saranath, near Benares ; so the Lord set out in that direction.

As I have already said above Upaka, a mendicant of some other sect, met Him on the way and asked, "Friend, where are you bound for?" To which the Lord replied, "Dhamma cakkam pavattetum gacchāmi Kāsinam puram" or "to turn the wheel of Law, I go to the city of Kashi."

AT BENARES WITH THE FIVE MENDICANTS.

When the five mendicants saw the Buddha coming to them from a distance, they settled amongst themselves—"See, Siddhartha, who gave up all austerities and fed and clothed himself like a layman, is approaching us. We should neither welcome him with any respect, nor stand up to receive him. He may sit among us of his own accord, if he likes."

But, as the Buddha approached nearer, they could not keep themselves to the understanding they had come to amongst themselves. They all stood up in His honour. One of them took His bowl, another took His robe, and another began to arrange a seat for Him to sit on. Another brought water for His ablution.

The Buddha sat down and said, "Friends, I am now fully Enlightened. Pay heed to me—I will preach to you the

Doctrine I have realized. If you act accordingly you must get what you search for."

The five mendicants said, "Siddhartha, when you could not succeed in realizing the Truth at the time, when you were practising austerities, how can we expect you now to be fully Enlightened, when you feed and clothe yourself like a layman?"

The Buddha said, "Did I ever tell you before that I was a Buddha? Now, I know I am such ; I claim to be a Buddha. Give your ears to me. I will preach."

The five mendicants, then consented to hear the sermon of the Lord.

THE LORD SPOKE.

"Dhamma-Cakka Pavattana Sutta.

Dve me Bhikkave antā pabbajitena na sevitabbā, yocāyaṃ kāmesu kāmasukhallikānuyogo hino gammo pothujjaniko anariyo anattasanhito yo cāyaṃ attakiḷa matānuyogo dukkho anariyo anattasanhito Ete te Bhikkave ubho ante anupagamma majjhimā paṭipadā Tathāgatena abhisambuddhā, cakkhukaraṇī nānakaraṇī upasamāya abhiññāya sambodhāya nibbānāya sanvattati. Katamāca sā Bhikkave majjhimā paṭipadā Tathāgatena abhisambuddhā, cakkhukaraṇī nānakaraṇī upasamāya abhiññāya sambodhāya nibbānāya sanvattati. Ayameva ariyo aṭṭhangiko maggo. Seyyathidaṃ Sammādiṭṭhi, sammāsankappo, sammāvacā, sammākammanto, sammāājivo, sammāvāyāmo, sammāsati, sammāsamādhi.

Translation :—"O ! Bhikkhus ! the mendicants should avoid the two extremes. Which two ?

(1) To make the enjoyments of the worldly pleasures one's chief end, which is low, unwise and fit for ignoble people only.

(2) To practise austerities and asceticism, which is painful, harmful and done by the ignorant only.

O Bhikkhus ! avoiding these two extremes, the Buddha has found out the Middle Path, which is wise, for the attainment

of the highest knowledge and the realization of complete salvation or Nibbana.

Which is the *Middle Path*? the Buddha has found out?

This is the Middle Path :—The Eightfold Path. That is :—

- (1) Right understanding, (2) Right resolution, (3) Right speech,
- (4) Right action, (5) Right livelihood, (6) Right effort,
- (7) Right thinking, and (8) Right meditation.

O Bhikkhus! this is the Middle Path which is for the realization of Nibbāna”

The Lord had Himself tried both the extremes. As Prince Siddhartha he tried the enjoyments of all possible worldly pleasures ; but he saw that they were transitory and leading to lamentation and anxieties only. He tried asceticism also at Uruvela, but found it very painful and useless for the realization of the Truth.

He therefore, in His very first sermon, forbids them to be mendicants. The *Middle Path* or the *Eightfold Path* is a path of the highest knowledge, purest morality and soundest sentiments—which leads to the Perfect Evolution of a man and to Nibbana.

NOTES AND NEWS

THEIR MAJESTIES' SILVER JUBILEE.

The Maha Bodhi Society of India observed the Silver Jubilee of Their Majesties on the 6th May with great rejoicing. In accordance with the general programme of celebration in Calcutta, a special service was held at the Vihara on the 6th morning when a large gathering of Buddhist and Hindu friends were present to wish long life and prosperity to their Majesties. Songs specially composed for the occasion were sung, and bhikkhus recited Pali verses of benediction. Revd. Ratanasara and Sj. Devapriya Valisinha spoke about the happy occasion and the duty of everyone, to whatever

political opinion they may belong, to wish happiness to their Majesties whose only politics is the happiness and welfare of their subjects. At the conclusion of the service, Buddhist children were entertained with sweets and fruits, the President of the Society, the Hon. Justice Sir M. N. Mukerjee bearing the cost of the same.

In the evening a large procession was taken out with the pictures of their Majesties at its head. It was joined by Buddhists belonging to many nationalities. After going round the main streets, the procession terminated in the Maidan in front of the Government House.

* * * *

VESAK IN INDIA.

It is gratifying to note that the sacred Vaisakha Purnima was celebrated on a larger scale this year than in previous years. We have received reports of celebration from every corner of India. Though the celebration is still confined to the educated few in the towns, there are signs that it will be a popular celebration in the near future. The Hindu Maha Sabha resolution requesting the Government of India to declare the Vaisakha Purnima Day a public holiday was circulated throughout the country and the Maha Bodhi Society issued a similar circular to the District Boards and Municipalities requesting them to declare the day a holiday in their various institutions.

The following are some of the places where the Sacred Day was observed to the knowledge of our Society:—Calcutta (many places), Bombay Buddha Society, Madras, Lahore, Lucknow, Kusinara, Buddhagaya, Sarnath, Benares, Dinajpur, Cuttack, Etawah, Darjeeling, Kalimpong, Chittagong, Calicut, Dacca and Muzaffarpur.

* * * *

"MAHA BODHI JOURNAL" SUBSCRIBERS CAMPAIGN.

We are glad to find that our appeal for "more subscribers" has met with some success, though the actual enlist-

ments have fallen far short of our expectations. Every reader will recognise the great improvements made in the conduct of the Journal and unless the efforts of the management are supplemented by our friends by increasing the circulation, it will not be possible to bring up the journal to the level which we should like to reach.

In order to encourage our workers we have decided to send the journal free of charge for one year to every worker who enrolls ten new subscribers. Subscriptions should be either sent in advance or recovered through V. P. P. May we request our friends to avail themselves of this offer by enrolling ten subscribers? While benefiting themselves, they will do a great service to the cause of Buddhism in this way.

* * * *

DHARMAPALA MEMORIAL IN CEYLON.

In the presence of a large gathering, foundation stones were laid yesterday at Pannipitiya in connection with the orphanage for destitute children which it has been decided to establish in memory of the late Ven. Sri Devamitta Dhammapala.

A number of Bhikkhus who were present chanted pirith.

Sir Baron Jayatilaka laid the first stone, which was a gilded concrete brick. He was handed a silver trowel on the blade of which was the following inscription "Sri Devamitta Dhammapala Memorial Institute, Foundation Stone laid 30—4—78/35." A glass phial containing precious stones (navaratna) paddy, sweet smelling herbs, etc., was also handed over to be placed within the hollow of the brick and plastered over with cement mortar. The brick was then placed in situ and declared to be "well and truly laid."

The other stones were laid by Mr. N. D. Stephen Silva, Mrs. W. A. de Silva, Mrs. A. E. de Silva, Mrs. E. Hewavitarne and Mrs. Wijeyegunaratna.

The Ven. Kahawe Ratanasara High Priest of Vidyodaya Pirivena, Maligakande, addressing the gathering dwelt on the life and work of the late Sri Devamitta Dhammapala.

18-ACRE SITE.

Sir Baron Jayatilaka, speaking next, said in the course of his speech that the proposed orphanage was a very necessary and urgent need for the Sinhalese, especially for Buddhists. Had the Ven. Dhammapala been alive, such an institution would be certainly the one he would have wished most. The trustees of the Anagarika Dharmapala Trust had purchased a piece of land, 18 acres in extent, and donated it to the Memorial Committee for the erection of the proposed institution, the foundation stones of which were laid that day. There was a sum of Rs. 9,000 in hand, but the completion of a building on the scale proposed would require much more. He hoped that the Buddhist public would contribute generously towards the necessary funds to enable the Committee to complete the building as soon as possible. Among modern Sinhalese, he said, the Ven. Dhammapala was a hero in every sense of the term and if the Buddhists failed to appreciate the great and good work he had done for the cause of the Buddhist religion it would be a serious reflection on them and a standing disgrace.

The deeds and necessary legal documents transferring the property to the Committee were drawn up and signed after which refreshments were served and the function was brought to a close.

—*Ceylon Daily News.*

✓ THE ANCIENT CITY OF KAUSAMBI

The ancient city of Kausambi now definitely identified with the ruins existing in the village of Kosam, 38 miles S.W. of Allahabad was the subject of an interesting and learned lecture by Prof. N. N. Ghosh, Head of the Department of History, Ewing Christian College, Allahabad at the Maha Bodhi Society Hall, College Square. The lecture was illustrated by lantern slides prepared by the speaker who visited the ruins several times. The learned lecturer has done extensive researches with regard to these historic ruins, the results of which have been published in book form by the Allahabad Archæological Society with an Introduction from the pen of Dr. Radhakumud Mookerji.

A PRE-BUDDHIST CITY.

In the course of his discourse, the speaker said that, although the city figures prominently in Buddhist canonical and non-canonical literature, it is far more ancient than the time of the Buddha. The origin of this city is referred to in the Ramayana to an Ikshaku Prince Kusamba in the Mahabharata to Uparichara Vasu who installed his son Kusamba over a new kingdom whose capital city was named after him. Harivamsa confirms the account found in the Ramayana. Puranic Traditions preserve an account of how this city was raised to be the imperial capital of the Pandavas by the King Nichakshu who migrated from Hastinapur to Kausambi because the former was submerged by the Ganges.

IN THE TIME OF THE BUDDHA.

The Buddhist canonical and non-canonical literature has plenty of references to the city of Kausambi. From the Vinaya Pitaka, Sutta-Nipata, and Sumangala Vilasini we learn that Kausambi was an important river station, an entrepôt of goods

and traffic and a terminus of highroads from North, West and South. Boats plying up the Ganges from Kosala, Champa and Magadha came as far as Sahajati, and then up the Yamuna to Kausambi. Sahajati the learned speaker has identified with Bhita, another historic ruin near Allahabad by referring to a Seal found in Bhita which contains the word Sahajati. Famous bankers and merchants such as Ghosita, Kokoda and Pavariya resided in the city of Kausambi and built *Viharas* and *Aramas* for the residence of Bhikkhus and pilgrims. Politically Kausambi was one of the Sixteen Janapadas ruled by the Vatsa King Udayana who figures in Buddhist literature, first as a tyrant and enemy of religion and then as a saintly king devoted to Buddhism. We have it from the Mahaparinibbana sutta of the Dighanikaya that Kausambi was one of the six *Mahanagaras*. It was visited by the Lord Buddha at least twice—once in the sixth and then in the ninth year of his ministry. According to Pali Pitakas Bharadvaja Pindola converted king Udayana. But according to the Tibetan *Dulva* it was the Buddha himself who converted the king. We have it in the Majjhima Nikaya that Lord Buddha going to Kausambi stayed in *Ghositarama* and delivered several suttas such as Kosambiya sutta, Sandaka sutta, and Upakkilesa sutta. The famous Ghositarama built by the wealthy Buddhist merchant Ghosita was situated on the S. E. corner of the city, possibly outside its wall right on the river Yamuna, the ruins of which were seen by both Fa-Hien and Huen Tsang, who visited Kausambi in the fifth and seventh century A.D. respectively. The notice of Fa-Hien was brief but that of the latter is fuller. Huen Tsang testifies to have seen the ruins of Ghositarama, and also the ruins of the houses occupied by Vasubandhu and Asanga, the famous Mahayanist Philosophers of the time of Samudragupta. Unfortunately none of the things seen by the prince of pilgrims can be found now. But the description of the place given by him is accurate. The spot of Ghositarama can be identified. The Sandalwood Image, says Mr. Watters, was taken to Khotan. The nail and hair relic Tope of

Huen Tsang was a believable thing, as it was the custom of pious Buddhists to perpetuate the relic of Lord Buddha in a permanent form. The fact that Vasubandhu and Asanga lived in Kausambi, may be for a short time, testifies to the importance with which the Buddhists held that place even in the 4th century A.D.

LATER HISTORY.

The later history of Kausambi from the time of the Buddha has been amply preserved in the Post Buddhist Pali and Sanskrit, Chinese and Tibetan Literature which is supplemented and in some cases corroborated by the numismatic and epigraphic evidences. The most important among the post-canonical literary sources are the latest portions of the Puranas, Mahavam̐sa, Dipavam̐sa, Divyavadana, Lalita Vistara, Meghaduta, Kathasaritsagara, Ratnavali, etc. Chief among the numismatic sources are the coins found in Kosam bearing the name of Bahasatimita, Jethamita, Devamita, and Pavata. And the important inscriptions, the Pabhosa Cave inscriptions, the Mora Inscriptions, the Barhut gateway inscriptions, the Kara Inscriptions and the Jhunsi Inscriptions of Trilochanapala. With the assistance of these evidences supplementing the literary sources it is possible to trace a connected history of Kausambi up to the 11th century A.D. when it was conquered by the Muhamadans. The Political importance of Kausambi shifted to Kara since then.

Among the interesting relics shown on the canvas, the speaker laid great emphasis on three pictures (1) A Terra-Cotta figure of Manasa Devi—the evidence of snake worship. The speaker thinks that Kausambi lies in the same regional belt as Mahenjadaro and Harappa where excavations have revealed a high type of pre-Aryan civilisation. Snake worship was prevalent among the Dravidians of India. (2) *The Image of the Buddha* dated in the 2nd year of Kaniska's reign. The speaker thinks that the image suggests the conquest of Kausambi by Kaniska in the 2nd year of his reign during his military expedition to the S. E. for ; the inscription on a Bodhisatva figure at

Sarnath bears the date of the third of Kaniska's reign. Probably Benares was conquered a year later. (3) A stone Pillar *in Situ*—which the speaker said is another of Asoka's uninscribed pillar, and gives reasons for it.

JUST OUT!

JUST OUT!

AN EARLY HISTORY OF KAUSAMBI

By N. N. GHOSH, M.A.

*Head of the Department of History & Civics,
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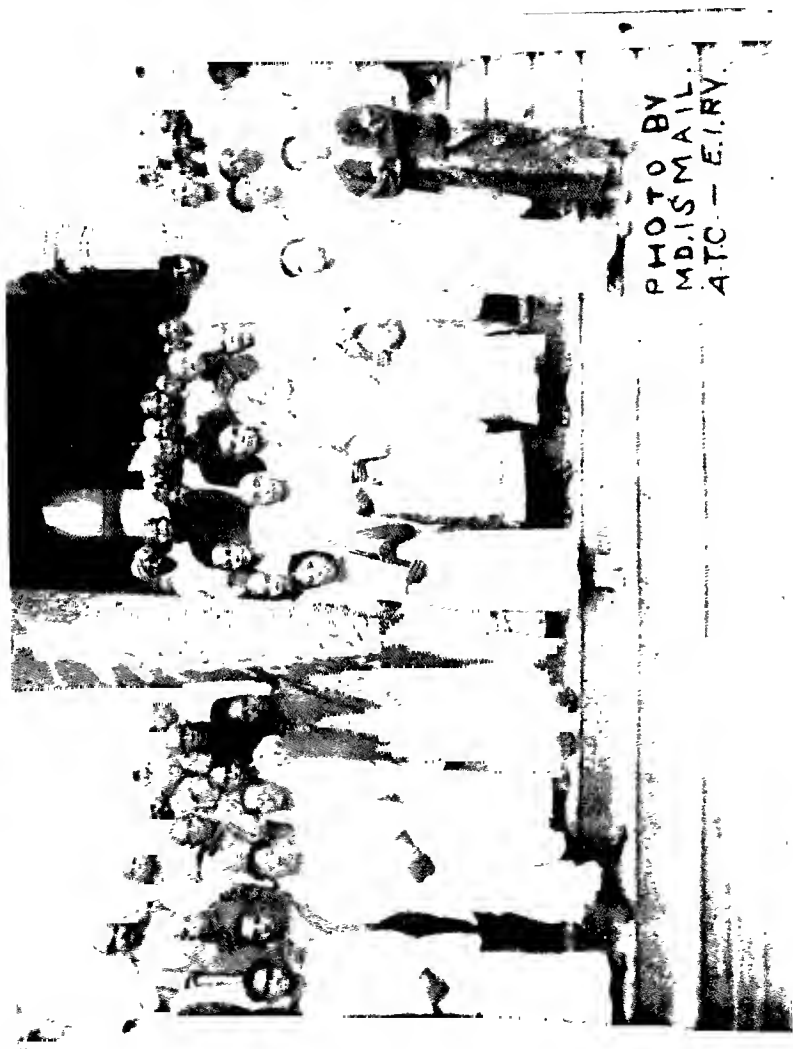


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M.D. ISMAIL.
ATC - E.I.R.V.

Group photograph taken on the occasion of the lunch given by Mr Ganga Charan Lal to the Buddhist visitors who attended the Cawnpore Session of the Hindu Maha Sabha. Mr. Lal is seen in front of the pillar on the right with a cap. He himself is an enthusiastic Buddhist.



THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA
IN MAY 1892.

वरय भिक्खवे चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय अत्याय
हिताय सुखाय देवमनुस्मानं । देसेषु भिक्खवे धम्मं आदि कल्यार्थं मज्जे कल्यार्थं
परियोसान कल्यार्थं सारथं सव्यघ्नं केवलपरिपुषं परिसुद्धं ब्रह्मचरियं पकासेषु ।

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—MAHAVAGGA, VINAYA PITAKA.

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[No. 7.

DHAMMA CAKKA PAVATTANA SUTTA

II

BY BHIKKHU J. KASYAPA, M.A.

The Lord Buddha claimed that His "*Middle Path*" was the surest and the only way to Emancipation. Questions may naturally arise at this point. What is this Emancipation? Emancipation from what? What is the Bondage we seek to be emancipated from, and how the Middle Path alone is the way? All such questions, which naturally arise, are replied to and explained in the second part of the Sermon.

The Medical Science cannot be complete unless it consists of four factors. It must tell :—

1. What a disease is.
2. What is the cause of disease.
3. What is the right prescription for the removal of the disease.
4. What is the ideal "Health" one can strive to attain.

Unless a Doctor knows these four, he cannot be expected to cure a patient.

These four factors of the Medical Science correspond exactly to the "*Four Noble Truths*" of Buddhism.

If we reflect, even for a few moments, we see how many and how terrible are the sufferings which Humanity endures. The world is full of misery. Hunger, thirst, cold, heat, disappointment, loss, old age, sickness, and death are common to all who live—be he rich or poor ; a King or a beggar. Human life is a constant struggle to avoid these pains as much as one can. Each act we perform is meant to make ourselves comfortable, and to avoid some want or pain that we feel, however slight it may be. We take food when we feel hungry or put on a coat when we feel cold.

Buddhism aims at a complete and Final freedom from all human miseries—Emancipation or Nibbana. Food or a warm coat do not remove hunger or cold *finally* ; for, next day again, the same hunger is felt, and the same cold is experienced.

A *final and complete* removal of all miseries means that neither any particle of a misery should exist, nor should it return ever in future.

The Buddha alone taught the *Science of Emancipation*, which, just like the Medical Science, consists of four factors :—

1. Suffering
2. The cause of suffering
3. The way out of suffering
4. Emancipation or Nibbana.

These four factors are known as "*The Arya Satyas*, or the *Noble Truths*."

(1) *Suffering: the First Noble Truth.*

The Lord said:—

"Idam kho pana Bhikkhave! *dukkham* ariya-saccam jāti pi dukkhā, Jarā pi dukkhā. . . ." (Pali).

"O Bhikkhus! Suffering is a noble truth. Birth is suffering; old age, sickness, death, association with the undersired ones, separation from the loved ones, failure in the attainment of a desired object—all are suffering. In short, all the components of the five Khandhas (material and mental) are suffering."

The materialists say:—Yes, there are both miseries and pleasures in this word. The only thing that we can do is to try as much as we can, to avoid the one and gain the other. The grains are covered with husks. If we want to get grains, we must take the trouble of removing the husk from them. Therefore, avoid miseries and try to get the greatest amount of worldly pleasures.

*What is Pleasure?**

But, let us see what this pleasure is, we should strive for.

Suppose a very poor man, almost starving for days together, earns one dollar after his day's labour. Just imagine how happily he will return home that evening, to feed himself and his children. But, if a lawyer or a doctor, earning one hundred dollars daily, by chance, gets only one, after his day's labour, how much sad he would be on that day! Why? The same single dollar was an excessive joy to one man, and utter sadness to the other? How is that?

* It is becoming a sort of fashion amongst some men of the present day to condemn Buddhism, by calling it "Pessimism", for it shows that the world is full of sufferings, miseries and pains. No. Buddhism is not pessimism. Pessimism believes that the world is full of miseries, and that there is no way out of them. Buddhism, on the other hand, teaches the surest and the only way out of them.

In reality, *there is no objective pleasure or pain*. It is "*relatively less pain*", which we consider to be pleasure. It is painful, evidently, to earn a single dollar after one day's hard labour, but it gave pleasure to the poor man, because he was in a greater distress.

To earn a hundred dollars again, would be painful to one who daily earns a thousand. Thus, you cannot say—pleasure is this or that ; for, that again is pain to others, who are a degree higher in life. There are grades of pleasure and pain no doubt, but no objective ones. A middle-class-man feels himself better-placed, when he compares himself with a poor man ; but feels very much dejected when he compares himself with a rich millionaire. In this series of pleasures and pains, we human beings constantly go up and down. We think that there is pleasure in the attainment of a thing we desire and cling to it. When we have got it, it loses all the charms it had, and we do not rest satisfied with it ; we again seek pleasure in something else and run after that. Thus, pleasure is a station always ahead of us. We can run as fast as we can to reach it, but we cannot, for, it too shifts on and on with the same speed, leaving us always in disappointment.

By the word "*Dukkha*", the first Noble Truth, the Lord meant this very *race of life*, of gain and loss, hope and disappointment. Buddhism is not meant for one who enjoys this race, but for one who is tired of it and seeks to get rid of it. Those who like to run after pleasure may do that, till they are exhausted.

The world is like a pleasurable cushion bed with painful thorns spread on it. One who wants to enjoy the soft touch of the cushion, must be, at the same time, prepared to experience the prick of the thorns, spread on it. You can say whether such a bed is pleasure or pain.

The Lord Buddha pointed out to death, decay, lamentations and anxieties to be the thorns of human life,

and so it is "Dukkha" or suffering. No one can deny it, for, we all feel its existence more strongly than anything else.*

(II) *The Cause of Suffering, Second Noble Truth.*

What is then, the cause of our suffering?

Primitive people believed in the wrath of gods and goddesses. They believed that an attack of a powerful enemy, disappointment in love, a drought or an earthquake, all were caused by wrathful gods. They worshipped and offered them sacrifices, to keep them humoured.

The Christians believe that man became sinful and miserable because Adam ate the fruit of the forbidden tree.

The Mahomedans explain the same by the arbitrary supreme will of Allah or god.

All such explanations of a thing cannot satisfy a Buddhist, for, he wants a scientific explanation and not a superstitious one. A scientific cause is that which explains on reasonable grounds, and not by a belief in any superstitious superhuman agent—that which we can see ourselves in our life.

The Lord said :—*the cause of suffering is our own Tanha, or desire, (attachment, temptation, love).* A man feels the loss of a thing the more painfully the more he is attached to it. A man weeps and feels himself miserable if his house is on fire, because he loves it ; but he does not feel like this when the house of a stranger is being burnt. Wherever there is attachment, desire or love, there we find all sorts of miseries.

The Lord said :—"Idam kho pana Bhikkhave ! dukkha—samudayam ariyasaccaṃ. yāyaṃ tanhā, pono-bhavikā, nandirāga sahaḡatā, tatra tatrā-bhinandinī. Seyyathidaṃ—kāma-tanhā bhavatanhā, vibhava-tanhā."

* Those who are interested in the study of Indian philosophy, are advised to see my booklet, "Duhkha-Tatva—Vivecanam," originally written in Sanskrit, and also translated into Singhalese, which gives a comparative study of the present problem in all the prominent philosophical systems of India.

“O Bhikkhus ! *The cause of suffering* is a noble truth. It is *DESIRE*, which causes rebirth, which makes us run after the enjoyments and pleasures of the world.”

Desire causes rebirth.

Now, what is that in which a “life” consists?

We may read a life of Shakspeare the poet, or of Napoleon the conqueror, or of Siddhartha, the Buddha ; but then, what is that fundamental factor by which each of them is guided?

Well, the life of Shakspeare is guided by *desire to paint human types* of characters or to express the subtle sentiments of love in song and melody. We read in his life, how far his achievement extended in this direction. The life of Napoleon is guided by the *desire to conquer* and establish kingdoms. We read in his life what he did for that, where he succeeded and where he failed. The life of Siddhartha is guided by the *desire to conquer suffering*, and we read in his life how he left his palace for that, how he practised austerities, how he meditated, and how he attained to Nibbana.

Thus, our life consists in our own peculiar desire, and our clingings for that. We cannot imagine a man, who has no desire at all ; for then we take away the very life of a man.

Wherever there is Desire, there are clingings for its realisation, successes and failures, hopes and disappointments ; thus, the process of life goes on. Where there is no desire, there is no clinging, no life, no old age, no death.

The process of life goes on as long as Desire is there, which is its guiding factor. A change in the physical body cannot stop it, however great it may be. Death is but a change in the physical body. The life process must go on, if desire is there even after death. The Lord said therefore, “*Tanha pona-bhavikā.*” Desire is the cause of rebirth, that is, it keeps the continuity of the life-process even after death, and makes us run after the enjoyments and pleasures of the world.

Thus, desire or “Tanha” is the cause of suffering. If we want to get rid of suffering, the only way is to conquer our own Desire. When there will be no desire, there will be no

life or suffering. *The way to Emancipation* is therefore, the third Noble Truth.

(III) *The Way out of Suffering—the third Noble Truth.*

The cause of suffering is Desire.” Conquer “Desire” and there will be no “suffering.” But, how to conquer desire?

The Buddha has *compared Desire to burning fire*. This desire-fire is fed and kept burning—by the fuels of our own vices or “Akusala.” The more vices we commit, the brighter does the desire-fire blaze.

A boy sees a beautiful pencil belonging to his classmate, and gets the desire to have it. He reflects, “Should I steal it? No. It is a crime. Moreover, if I am caught, I shall be hated by my friends as a thief. The teacher also may punish me severely.” Even then he cannot check the desire of having the beautiful pencil, and silently steals it. Next time, he sees a “Parker fountain pen” of his mate and again becomes desirous of having it. This time, the resistance is not so strong as before, because the desire is made stronger by the first vice of stealing; and steals the pen. In this way, the more he steals, the stronger the temptation to steal becomes. *Thus, all the vices we do, tempt us to repeat the same again and again, and make our desire stronger and stronger.*

(a) *Sila.*

The first thing therefore is to keep ourselves away from all vicious and sinful deeds. It is called “Sila” by the Buddha. “Sabba papassa akarnam” or not to do any sinful act. If we practise Sila and do not commit any sin, our desire-fire will not get new fuel to go on burning. It is why the Buddhist precepts are all in the “Negative.” *Do not* feed the desire-fire by sins.

But the sins, being committed by us for numberless lives, from time immemorial, have already made our Desire very intense. We may not add to its strength by committing new sins, even then, it is sufficiently strong to keep the flow of the life for ages and ages. Its intensity is therefore, to be counteracted and made weaker.

(b) *Samādhi*.

This we can do by "*Meditation*" or "*Samādhi*." By meditating on Universal love and friendship, we can weaken the sentiments of enmity, hatred and envy. By meditating on the transitoriness of the worldly pleasures, we can weaken our temptation to run after them.

A thief knows that to steal is a very bad crime, yet he seeks an opportunity to rob others, and never misses it when he gets one. Why? Why does a man, knowing perfectly well a thing to be bad, run after it? Well, it is so, because by constant repetitions of the act, the impression has become so strong that we fail to check it, though desiring very much to do so. A man weeps, when he is punished for his evil-doings, and likes very much to give them up. But, again after a time, he forgets everything and does the same. Such is the control of the temptations on us. If we want to make these temptations weaker, meditation is the only way. *If a criminal likes to give up the crime he is used to, he should meditate daily on the evils of it.* He will then be able to make its temptation weaker; and one day he might be free from the crime.

The best object of meditation is "*Anicca and Dukkha*." Everything in this world is "*anicca*" or temporary; and "*dukkha*" or misery.

Nations grow and die out; empires are founded and lost; mighty palaces are built and lost in the dust—such is the way of the world. Beautiful flowers blossom and attract all who pass by, but, in a day they are faded and dried up. Their petals drop down one by one and are forgotten altogether. All enjoyments and high attainments of the world are only a moment's show. One who takes pleasure in them, has to lament and weep when they are gone, and undergoes much suffering. Since nothing lasts in this world, one should not take delight in it. We should meditate on this transitoriness of the world and the various sufferings, we are constantly tormented with.

(c) *Pañña*.

To realise “Anicca and Dukkha” is the *Highest Wisdom*, after which, a man can no longer be entangled in them. A child runs after a shadow, as long as he does not know it is a shadow. The moment he knows it, he will not care for it.

The “Highest Wisdom” kills the Desire completely, which is at the root of all suffering.

Thus, the Buddha taught:—Desire is the cause of suffering. To get rid of suffering, desire must be finally and fully annihilated. Do not add to the strength of desire by committing sins, that is, 1. *Sila*. Make your desire weaker by meditation, that is, 2. *Samādhi*. Annihilate Desire finally by realising the Highest Wisdom, that is, 3. *Pañña*.

This is the way out of suffering, taught by the Lord Buddha. The Lord calls it the Middle Path, because it avoided the two extremes, as we have already seen. These three 1. *Sila* 2. *Samādhi* and 3. *Pañña*, when analysed again for a clearer understanding give 8 factors. Thus—

- Sila*— 1. Right speech
 2. Right action
 3. Right livelihood
 4. Right endeavour

- Samādhi*—
 5. Right mindfulness
 6. Right meditation

- Pañña*—
 7. Right understanding
 8. Right resolution

This is the *Middle Path*, or the *Eightfold Path* of Buddhism.

(IV) *Nibbana—The Fourth Noble Truth.*

With the annihilation of Desire, the life-process, with all its sufferings, does no more continue. This is Nibbana—an Emancipation from all sorrows and sufferings.

As long as the electric-current is coming, the fan continues to move. Switch off the current, and the fan stops. The cause being absent, there is no effect.

Just in the same way, with the stoppage of Desire, the life-process ceases to proceed on. It is foolish to ask, "What becomes of a man, after attaining Nibbana?" ; for, it is just the same to ask, "What becomes of the movement of the fan, when the current is switched off?" There is no movement of the fan, because there is no current. There is no suffering, because there is no Desire.

The Buddha again said to the five mendicants:—

"O Bhikkhus! I did not ever claim to have got the *Realisation*, before I myself attained it. Now, since I have got the Highest Wisdom, and annihilated Desire completely, I am a Buddha, freed from the cycle of Birth and Death."

With full satisfaction, the five mendicants accepted all that the Lord said. After this sermon, Kondañña realised truly, "*Everything dies away, what is produced*", the Highest Knowledge.

The Lord saw the brightened appearance of Kondañña, and spoke out, "Kondañña has realised it, Kondañña has realised it."

TIBET

(DIARY LEAVES.)

BY PROFESSOR NICHOLAS ROERICH.

"The grandeur of nature in Asia, revealing itself in endless forests and tundras of Siberia, or in the waterless deserts of the Gobi, or again in the colossal mountain ranges of the inner continent and rivers thousands of miles long, running from here into all directions—this nature depicted itself with the same spirit of an overwhelming grandeur in a wide flat upland which forms the southern half of the central part of this continent." In such expressions Prjevalsky speaks of Tibet.

Everything that is said about Tibet is full of significance, whether it be by Plano Carpini, or Rubruquis or Marco Polo or Odoric of Friuli or any of the many other travellers. They all saw some of the unusual in Tibet. And thus Tibet has remained as something unusual.

It is said that Lhasa will now have a radio. Automobile roads are being mentioned, as well as airways. In other words some interesting mystery is being attacked from all sides. It is long since Waddell wanted to tell us about Tibet, but after all he did not say so very much. Mrs. David-Neel said more but she primarily stressed the tantric side.

At present many countries are divided as if into two distinct existences. One mechanical, robot-like, technocratical—contained within these conventional bounds. And machines are climbing the mountains, and above the highest peaks hover airships, and various appliances, exact and not exact, calculate and measure. Precious metals are substituted by paper. In other words the old bazaar is ameliorated into a modern bazaar with all its "improvements." And yet in all these newly technocratized countries there remains also the

old country with all its fundamental treasures, advantages, achievements and strivings.

In our days the demarcation lines of the world are very uneven. There was a day when one could speak of retrogrades and innovators. There was a time when the stone age was easily followed by the bronze age, but now everything has become much more complicated. The stone age has contracted the iron age. Retrogrades and innovators have now received new ranks. The retrogrades have absorbed the mechanical conventionality. True innovators have lovingly contracted the ancient wisdom. For this reason in technocratical countries it is but with difficulties that one can draw the line of demarcation.

Probably in Tibet on one side the radio will make its voice heard and the mountain air in many places will be polluted by the refuse from factories. And yet Tibet—the Unusual—will remain.

We have just mentioned of hidden things. There may be many kinds of things hidden. We have met visitors from most remarkable places, who have never noticed anything.

There once existed a game, in which the players unexpectedly asked each other: "what do you see". And the hurried answers were at times very strange. People managed to notice such insignificant nonsense that the simple game sometimes changed into an interesting psychological exercise.

If people would notice everything significant, then no doubt a great many more treasures would have been studied on earth. And yet we see that it is only now that the Roman Forum is being studied. Only now Egypt, Palestine, Greece and Iran open up their treasures. And what shall we say of other less frequented places? Even the kremlins are as yet unexplored. Known frescoes have as yet not been studied in detail. And how much unrecognized has been passed by, as yet without any notice!

Technocracy is especially strong at present. It has calculated everything on paper, but as soon as it comes in contact with actual life, all its most exact formulae are drowned in the mist of nonapplicability. On the everyday plane the telephone rattles unbearably. The howling of jazz-music drills the brain. Loudly resound the slaps on the faces during prize-fights. All this common-place trivality of to-day does not affect that Unusual, extraordinary, for which the human heart is striving.

We have seen people, who were deeply disappointed not only by Tibet but also by India, Egypt and the entire East. Just as unlucky travellers cannot see on misty days the radiance of the mountain peaks, so also were these travellers not fortunate enough to notice the places and circumstances of importance. One can see the beautiful historical Paris, but one may also see it in a very repulsive modern aspect. You may see one New-York, but you may also get into most unattractive quarters.

These two, often mutually excluding aspects, remain everywhere. And therefore there is nothing to fear that the Tibetan uplands—unusual as they are—may become vulgar. Even now you do not see in some Tibetan bazaars anything extraordinary except colourful ethnography. How to penetrate beyond these boundaries? Of course the language is always needed. But the mere physical languages are in themselves not quite sufficient. One must possess an inner language. If it is found—much will become opened, but if it does not resound—then no concord will result.

It is said that especially in the Orient this language of the heart is so required. But no doubt it is necessary everywhere. No matter with what technocracy people may cover themselves, yet they will always come together and separate along other paths. And for these other paths all Tibetan uplands, all depths of the highest mountains will always remain unusual.

The statement of wise travellers, pronounced during many centuries, must certainly have a foundation. These self-sacrificing searchers were experienced. Many of their deductions remain fully convincing. The diaries of these travellers are even now read with great attention, so correctly did they record that which they saw and experienced.

When Franke reported that beyond a certain place in the Himalayas the guides refused to go, stating that beyond those mountains there is something unusual—this serious scientist recorded this statement in full earnestness. And the same unusualness we find mentioned also by that remarkable man of the recent past—Prjevalsky.

The new Dalai-Lama has still not been found—an unusually long period. One remembers the great fifth Dalai Lama. No one knows of the last years of his life when he went away, whither he went? How unusually secret was his departure! This again forms part of the unusualness of Tibet.

BUDDHAGAYA AND SELFISH INTERESTS

BY MOHAN LAL MAHATO, "VIYOGI"

It is since a long time that the question of the world-renowned Buddhagaya Temple has been before the public. Once I had to appear as a witness before a certain committee which considered the matter. The Buddhists want the temple restored to them and the Saivite Mahant who has been earning money from it does not wish it to go out of his hands. As it is a temple and not a secular institution, the Mahant has succeeded in attracting the attention of Hindus towards it. The Mahant is apparently indifferent but his numerous agents are running from Delhi to Burma and to Ceylon. From all quarters we hear different kinds of news. The fact that most of our newspapers have preferred to remain silent on this most important question, is also very significant. Here in this

article, I wish to express my personal views for which I hope the readers would excuse me.

The first and the most meaningless argument brought forward by those who oppose the Bill is that "as the Buddhagaya Temple was constructed by a Hindu king, it must necessarily remain in the hands of the Hindus."

In spite of the contrary verdict of history, let me for argument's sake admit for a moment that the Buddhagaya Temple was built by a Hindu king and let me also add that the Lord Buddha is one of our incarnations (*Avatāras*). How does this assumption give the Hindus the right of holding the sacred temple of Buddhagaya under their control, a temple which has scarcely a single worshipper among them?

It is not impossible that a king, even while remaining a Hindu, may have built this Buddhagaya Temple. He may have by this act either given expression to the liberality of his views or shown respect for the feelings of his Buddhist subjects. It is just as possible that the supposed king may have built the temple from some political considerations. It may also be possible that the Hindus of those days had the same feelings towards their Buddhist brethren as the followers of one of the several Hindu sects have towards each other at present. Many Hindus have caused many big mosques to be erected and many Mohammedans have laid the foundations of many Hindu temples and placed offerings therein. The property (*Zamindari*) of the Mahant of Buddhagaya Temple, which to-day extends over several miles near Gaya, is the gift of some Mohammedan ruler. If as a result of the argument referred to above, the Mohammedans would insist on removing the Buddhagaya Mahant from his *Gadi*, how unjust such an action would then appear to us! Do we ever take a Hindu who builds a mosque to be the rightful owner of it? Such a thing has neither been known nor heard of.

The Hindu king who may have built this temple never thought of making it a source of income. He must have considered it a great fortune for himself to have been just

able to give expression to his feelings of devotion towards the Sakya Muni. Since the erection of the temple it has always remained in the hands of the Buddhists. The pages of history bear testimony to this.

The other argument which the opposers of the Bill bring forward is that "as the Buddha is our ninth incarnation, so we shall stick to this temple." We admit that the Bhagawan Sakya Muni is our ninth incarnation, but here the question is whether this devotion of ours towards the Buddha is sincere and unaffected devotion or there are concealed in it some of our selfish interests also? History does not show that the Hindus who call themselves Sanatanists have ever given proofs of any devotion towards their ninth incarnation. King Kunal had caused this sacred Bodhi tree to be cut down by axes and had killed innumerable Buddhists. Has any Sanatanist Hindu given expression to his unique devotion towards Rama and Krishna by destroying their temples? When atheists even like Charvaka have been admitted as seers of the Vedic Mantras, there is nothing strange in our acclaiming the Buddha as the ninth incarnation. It is of course due to the liberality of our culture that all thinkers find a place in our pantheon. If we give to Buddha the same place that we give to Rama and Krishna, then how dare we call the Chinese, Japanese and Tibetans who worship the Buddha as non-Hindus? We object to some of them taking meat without having special consideration for special animals, but are there no such castes among the Hindus also who take meat without making any distinction? Are they considered as non-Hindus?

Another question is: till the end of the 19th century, when this Buddhagaya temple was still half buried under the earth, where was the proof of our devotion? The temple was brought to the notice of the world by one for whom the Buddhist world has got great regard to-day. This very fact proved that the Lord Buddha is not considered as one of our gods. In case the Lord Buddha is what Rama and Krishna are to us, then we should rightfully claim all the Buddhist

sacred places as our own, but unfortunately, there is no income to be derived from the other sacred places! Under such conditions why should we burden ourselves with the care of those places?

One more argument which the opponents of the Bill bring forward is that the Sanatanist pilgrims offer *Pinda* under the Bodhi Tree. I myself as a panda (gayawal) assert that the said practice is not older than 40 or 50 years. It was at the end of the 19th century when the late Anagarika Dharmapala filed a suit against the Mahant that the latter by requesting the Pandas at Gaya succeeded in introducing the practice of offering *pinda* under the Bodhi tree. Even to-day educated pilgrims do not offer any *Pinda* under the Bodhi tree. In ancient texts (Gayā-paddhati) which deals with the Sraddha ceremony, there is no injunction whatsoever to offer *Pinda* under the Bodhi tree. I challenge those pandits who bring forward this baseless argument against the Bill to prove the contrary.

What we have been enjoined upon is that we should pay homage to Bodhi tree and that alone. . . .

Dharmamnamet, dharmesvara namaskāre
 Shevameva Sankalpapti Tata Om adyā,
 Svarga Kāma Bodhi taru natimaham Karishye,
 Sankalpah Om caladdalaya Viksaya Sarvadacala
 Visnave, bodhi tarvāya yagyaya asvatthāya namo
 namahah
 iti. . . .

In introducing the practice of offering *Pinda* under the Bodhi tree our pandits have even gone against our own sacred texts and that for the sake of a few coins.

I should like to say one thing more from the Sanatanist point of view. We all admit that the Lord Buddha was born after the war of Mahabharat and the injunction to give *Pinda* at Gaya is found even in books which our Sanatanist brothers believe to be pre-Mahabharatan ; for instance in Valamiki's

Ramayana there is a reference to the performance of Sradh ceremony at Gaya. What a great mistake would it be to suppose that *Pindas* were to be offered under the "Bodhi tree" even at that period.

It is written no where in our Shastras that one should worship the very tree under which the Lord Buddha had attained enlightenment. In the Shastras we have mention only of the word Pipal or other synonymns for the same. This shows that anybody who comes for shraddha ceremony to Gaya is free to worship any pipal tree, but as the Buddha had attained enlightenment under this specific tree, so the people of Gaya preferred this Pipal tree to others. Thus the worship of this Bodhi tree became common practice for those who came for their Shradha ceremony to Gaya. What to speak of worship, at present even *Pindas* are being given there, which is absolutely meaningless. . . . Out of several synonyms of the word Pipal some are as follows:—Bodhidruma, Caladal, Kunjarasana and Ashvattha. The word Buddha has got some resemblance to the word Bodhidruma, so people have taken it for granted that the Pipal tree which has been referred to in the sacred scriptures is the very Pipal tree under which the Lord Buddha had sat. The reason is that the Mantra of our worship includes the words Bodhi-taru and the Buddhists have popularised this Pipal tree as the Bodhi tree. This merely is a case of confusion.

Those interested in opposing the Bill are surely throwing dust in the eyes of the people when they say that Buddhagaya ought to be declared one of the sacred places of the Sanatani Hindus, because they all offer *Pinda* under the Bodhi tree. It appears that our pandits are determined to commit any wrong—however unbecoming it might be, for the advantage of some persons. If we sincerely accepted Buddha as our ninth incarnation, and having accepted his religion as a branch of our broad Hindu culture regarded the Buddhists as our

brothers, then the quarrel would have no meaning. Our sacred places will thus become their sacred places and their sacred places become ours. It is our duty strongly to condemn this attempt to create an atmosphere against the Buddhagaya Temple Bill with no other purpose than the appropriation of the income of the Buddhagaya Temple.

I wish that the Sanatanists will liberally consider this question and win over the hearts of their millions of Buddhist brothers by entrusting the temple to them. It is a pity that the question of the Buddhagaya Temple should be utilised by some people to serve their own selfish ends. Some unemployed people have no doubt found at last a golden opportunity to make a living.

Translated from *Visvamitra* (Hindi Weekly.)

MY VISIT TO JAPAN

BY DEVAPRIYA VALISINHA

In the course of my conversation with the Abbot Tai Hsu, I learnt more about the good work he is engaged in doing for the revival of Buddhism in China. He moves about the country lecturing and encouraging the youth to develop Buddhistic tendencies which alone would bring back to China the glory that was hers. Before I met him I had naturally expected that he would join the Pan-Pacific Conference as one of the leading delegates of China but to my surprise he announced that neither he nor any other influential Chinese delegates would be going to Japan. The anti-Japanese feeling was still running very high and it was impossible for the Chinese to joint wholeheartedly a movement initiated by the Japanese, however laudable it might be. I tried to impress upon the great leader that the Conference was a purely religious one and that it would pave

the way for a better understanding among the Buddhists of the world. He quietly smiled and kept silent. I had no desire to pursue the discussion further. I, however, assured him that it would be our endeavour to do our little bit at the Conference to help in fostering friendly relations between these two Buddhist neighbours.

After an hour's pleasant conversation with him he suggested that we should all accompany him to a photographic studio for a commemoration photograph. After it was taken, the Abbot said that he had to leave for a meeting, so we bade him farewell.

It had been a great pleasure to spend an hour with this noble-spirited Bhikkhu whose warm and cordial welcome made us feel at home in a strange land.

We had no idea when we called on the Abbot that our friends had arranged a busy programme for us. Soon after the Abbot's departure we were conducted to waiting cars and taken round the City for sightseeing. We drove through wide and shady streets lined with fine houses. The crowds in the streets were most interesting as they differed very much from what we had seen in other parts of the world. Busy men, women and children in picturesque costumes and talking a language which we did not understand at all, passed us as we gazed on the tall buildings. We passed through Russian, French and Japanese sections of the town which are in what is called the International Settlement apart from the teeming Chinese city known as *Chapei*. It must, however, be noted that International Settlement does not exclude the Chinese; in fact they form the vast majority. The administration alone is under the control of a mixed Corporation of both foreigners and Chinese. We learnt that the Mayor at the time of our visit was a prominent Chinese who was famed for his brilliant success as an administrator.

The first place we halted was at the World Laymen's Buddhist Association. It is a fine institution with a large

library. I was pleased to find that all important Buddhist magazines, including our *Maha Bodhi*, were kept in the reading room. We were introduced to the Librarian and other members of the Association who were present at the time. The next place we visited was the Pure Karma Buddhist Association. It is an excellent organisation possessing impressive headquarters with large halls and rooms for the use of members. The temple, though not very old, is a fine specimen of Chinese art and the grounds are picturesquely laid out. Pools and rocky hillocks beneath shady groves make admirable retreats for those who desire to meditate quietly. After visiting several other temples, including one under construction, we left the city to see one of the oldest and most famous temples in the vicinity of Shanghai known as Langwa Temple. It was about 12 miles from the city and our visit was well worth the trouble. There are several court-yards which we had to pass before arriving at the main Temple. At the entrance of each Court-yard there were figures of protecting deities carved in wood. Some of these works were really excellent. There is a high tower from which we could get a panoramic view of the neighbourhood but we had no time to climb it. The temple is 1,000 years old and some of the portions are visibly decaying. It appeared to me that much care is not given to its proper conservation. The head priest of the temple who is an old man received us cordially and offered us tea. I mentioned about India and he was much moved to hear news of a country which the Chinese consider a paradise. When I invited him to visit India, he made the surprising reply that he had already made the pilgrimage! I felt sorry that we did not even know that such a dignitary had visited our holy places. Most Chinese pilgrims come very unostentatiously in the true guise of pilgrims covering their real identity.

From here we called to see Mrs. Oak, who had extended us an invitation to visit her house and factory. Mrs. Oak,

whose husband had died under tragic circumstances, received us cordially, and showed us round the works of the Great China Chemical Works Ltd., of which she was the proprietor and Director. We were greatly pleased to hear that she was successfully managing the big concern with the help of her brother, Mr. Hon. The factory produces large quantities of Chinese medicine which have a wide sale throughout China. We were told that the firm also supplied large quantities free of charge to the poor. In one side of the factory there is a Buddhist Shrine where the workers perform their worship. In the course of our conversation, we heard the interesting story how the whole establishment was saved from bombardment by the Japanese on account of this Shrine. During the Shanghai incident when Japanese warships destroyed a great portion of Chapei, the Japanese soldiers came to know that this place contained a Shrine. They, therefore, not only refrained from shelling it but actually sent soldiers to guard the place till the fighting was over. It is pleasing to find that even soldiers have sufficient respect for Buddhist Shrines to refrain from injuring them. It is a credit to the discipline of the Japanese soldiers.

After some rest in Mrs. Oak's bungalow we drove through the streets of Chapei and saw the terrible destruction caused by the Japanese bombardment. All along the streets there were innumerable buildings which had only a few walls standing to show that they were once palatial mansions. The half-standing walls of the famous library, burnt up during the firing, are still there bearing witness to man's insensate folly. As I passed the remains of that building I could not help feeling utterly despondent. Even a nation which had the benefit of the merciful teachings of Lord Buddha could not refrain from destroying the valuable library in her campaign of striking terror into the Chinese inhabitants who were resisting Japanese aggression. Had

they refrained from destroying this library just as they did in the case of the Buddhist temple, they would have earned the gratitude of all peoples. But that was too good a thing to expect in this age of destruction. As I reflected I also felt that it was high time that all nations signed the Roerich Pact for the preservation of these art treasures in case of future wars. Though this Pact may not prevent shells from falling on all such buildings it will at least help in saving some of them and more in restoring to human nature one of its finest sentiments. At the end of the drive, we arrived at a Chinese restaurant where our hosts had arranged a luncheon party. It was a grand feast lasting no less than two hours! When we left the table in order not to miss the steamer, we were told that we had not yet completed the whole menu!! It was a vegetarian feast consisting of many kinds of vegetables, the bamboo shoot and mushroom predominating. I have to mention here a Chinese custom which we may adopt in our countries. It is the custom of supplying a warm wet towel to each guest before the meals are served to wipe out his face and hands. Everywhere in China and Japan this custom is prevalent. To us the towels were always welcome as they refreshed us so much after going about. In some places the towels were passed round several times in the course of a few hours. When the weather is too warm a cold towel is given but we found that a warm one was always more refreshing. The steamer left Shanghai at about 4 P.M. and it was with feelings of sadness that we bade goodbye to so many good friends at Shanghai who had spared no pains to make us happy. We were specially thankful to Mrs. Oak, Messrs. Weerappuli, Hon, Chen and A. Santra. Several press reporters called and I gave a written statement about our programme of work.

We sighted the coast of Japan early morning of the 11th. Though our destination was yet a long way we felt highly

elated in seeing the lines of the coast of Japan which we longed to see for days in the steamer. It is only those who have stayed long in a steamer who can realise how happy one feels to sight land. As days after days pass by with nothing but water on all sides one does really become home sick or rather land sick. To feel secure when one is again on firm land without the possibility of an upset in the middle of the ocean, is general to all passengers though this may not be admitted by all.

By about 11 A.M. we were passing through the strait of Sushinma and well-wooded hills in the islands were visible. They were so green and refreshing to the eyes, we spent practically the whole day on deck. Memories of my childhood days when I read lessons about Japanese gardens came back to me giving me great joy. That Japanese scenery is captivating and wonderfully refreshing, we already realised. Nature has been kind to Japan in some respects while it has been unkind in other respects. Behind so much beauty it was terrible to think that there lurked the terrors of earthquakes and typhoons which bring destruction to everything along their paths.

Passing the narrow straits we reached the inland sea of Japan famed for its scenic beauty. At the head of the strait the islands are well fortified and kept under close guard. We found notices put on the notice board asking passengers not to take any photographs. Japan is fortunate in having such natural protection against invaders. It is said that no invader can ever hope to succeed against the Japanese on account of the natural protection afforded by this narrow strait and inland sea. Her position is invulnerable. As we advanced, we passed several small towns including Moji, the chief port in Kyushu. The innumerable factory chimneys in every town and the smoke which enveloped them gave us a glimpse of the industrial progress of Japan. As I watched the smoky towns on one side and the delightful hills covered with

verdure on the other, I could not help thinking of the contrast in the two scenes. Development of industries is gradually destroying all beauties of nature but this, of course, can never be prevented. Civilization has to progress however much it may destroy the beauties of nature.

A good deal of our time at night was spent in packing and making preparations to disembark as the steamer was to arrive in Kobe early morning of the 12th. The usual customs form had to be filled up. One of the most irksome jobs of a journey is to get one's things passed through the customs. Japan is no exception to this rule. We had to write the names of all books as well. Our position as delegates to an important conference gave us some relief through the help of the Conference authorities.

We got up early morning to meet the doctor at 5 A.M., but he did not show himself till 5-45. He was good enough not to keep us waiting but passed us all in a lot. Several newspaper representatives called to see us and we gave them interviews. When I asked the *Nichi Nichi* representative to share the interview with the representative of the *Asahi*, he said that he would do so but reminded me that they were great competitors. These two papers are the most powerful dailies in Japan with millions of readers for each.

BUDDHA : THE MAN AWAKENED

BY T. L. VASWANI

Saturday the 18th is the Vaisakhi Day. A Day of sacred memory. This Day, twenty-five hundred years ago, was born Gotama who became a Buddha. On the Vaisakhi Day, also, came to him the Illumination which makes him Immortal in history. And on the Vaisakhi Day, too, he left the mortal body and passed into the Supreme *nibbana* (*Nirvana*).

He claimed for himself nothing supernatural. He vindicated the divine dignity and majesty of the true man. "We moderns", wrote Lessing in his *Laokoon*, "do not believe in demigods". And George Eliot wrote:—"The human heart finds nowhere shelter but in human kind." Gotama claimed to be a man, a simple truthful man. Gotama was so simple, so gracious! He was a true knight. He dared to renounce; he went upon the quest. "A man among the strong and brave, a man with purpose high and grave". And on him the Light Divine was lavished: he bore the sacred sign: and multitudes came from many parts to hear the wisdom of his illuminated heart. Calm was he and clear of face and full of compassion for all the creatures.

To-day after centuries he gazes at us with the eyes of a God-man. To-day he rules, more heroic than ever before. Flower-processions bow to him and invoke his blessings. Five continents pay him homage to-day. Buddha the Man Awakened is a witness to the New Man as he will be in the crowing Age of ages.

Buddha's Teaching is fragrant with a healing message. From the Garden of the *Buddha-bani*, I cull the following few flowers:—

- (1) No fire like that of lust (*raga*); no bliss (*sukha*) like the Peace Supreme (*santiparam*).

- (2) He who drinks deep of the Dhamma (dharma) has a serene mind and lives in joy everyday.
- (3) A solid rock is not shaken by storm ; and the truly wise are not affected by censure or praise.
- (4) The world is wrapt in darkness. Few there be who can see therein : few there by who, as birds escaped from the net, enter the Happy Realm.
- (5) Refrain from evil ; do good ; keep the thought pure —this is the Doctrine of the Buddhas.
- (6) Patience is the greatest penance ; long suffering is the highest nibbana ;—so declare the Buddhas. He is not a true message-bearer who strikes another ; he is not a true *bhikkhu* who harms another !
- (7) From craving is born grief : from craving is fear's beginning. There is no sorrow for him who is freed from craving : whence can there come fear to him ?
- (8) Speak truth ; abstain from anger ; and give, even if it be a little, to him who begs. These 3 will draw you nearer to the Gods.
- (9) The Sages who are without violence and who control their bodies go to the Abode Ineffable and having gone there are freed from sorrow.
- (10) The worst of all stains is the stain of ignorance. O Disciples ! wipe off that stain and become stainless.

A noble message this, nobly worded ! The world needs it. For great is the world's sorrow. As a British poet says :—

Beloved, there is a sorrow in the world

Too aged to remember its own birth

A grey, old, weary and immortal sorrow.

And the message of the Buddha if we will carry it into our daily lives will conquer sorrow. The message is for the healing of the Nations.

****Concentration and Meditation***

BY ANAGARIKA B. GOVINDA

Buddhism more than any other religion or philosophy has produced a system of mental training and meditation. It is therefore indispensable for those who want to approach this subject to acquire a general knowledge of the Buddhist system and to come in touch with its fundamental ideas. *The Manual* which has been prepared by the Buddhist Lodge, London, intends to give such an opportunity to the average Westerner, an undertaking which deserves our greatest interest and sympathy, even if we cannot always agree with the methods employed or the ideas expressed. The book is written in plain language and does not assume any preliminary knowledge of the subject. The reader is led through the different stages of mind-development in a progressive order and is helped by a glossary of technical terms, an extensive index, practical hints and subjects for meditation.

The first part of *The Manual* explains the theoretical and practical aspects of concentration as a technical pre-condition of meditation. Concentration is described as an instrument of the mind, which has to be created and trained before it is used, and which has its spiritual or ethical value not in itself but in the aim for which it is employed.

The second and the third part are dedicated to "lower" and "higher" meditation. Lower meditation includes the meditation on the bodies, on things as they are, on dispassion, on motive, on the fundamental doctrines of the Buddha's teaching, the four Brahma Viharas, etc. . Higher meditation is

* CONCENTRATION AND MEDITATION : A MANUAL OF MIND DEVELOPMENT. Compiled and published by the The Buddhist Lodge, London, 1935. (XVI+360 pages, 8vo).

characterized by the Jhanas and the more difficult Koansma of Zen Buddhism.

Contemplation, the fourth and last stage of the mind development, is defined as a "sense of union with Reality, of spiritual absorption into the very nature of one's ideal," an experience which "can never be usefully treated in any textbook, for those who have reached such a level need no literature, and to those who have not so attained, even the finest description would be almost meaningless." (pp. 21—22)

I cannot help wondering why the Compilers found it necessary to add to their division into preliminary, lower and higher meditation, a fourth part, if there is no possibility to define it or to know what it is and if there is not even a chance to show the difference between higher meditation and contemplation. I feel all the more astonished to see the fourth main part of the book under the heading, 'Contemplation.' Should it be possible to write a number of chapters on a subject of which one does not know anything?—but a closer examination reveals, however, that the contents of part four have hardly anything to do with its title. And this confirms the fact that there is no need for this classification.

"It is difficult to put into words the technique and experiences of Higher Meditation, it is well-nigh impossible to write of a higher process still. At such a level to assert is to limit, to describe is to degrade." (p. 250) "Contemplation is an utterly impersonal awareness of the essence of the thing observed. Its technique, if one may use such a word in this connection, consists in achieving the utmost one-pointedness of thought upon a given subject and then raising one's conception of the subject at the same time as one's consciousness. In concentration, the concrete mind is fixed, let us say, on something round. In meditation, the consciousness is raised to the abstract mind and the subject to its highest form, that is to say, to the abstract conception of roundness which its form enshrines. In contemplation, the consciousness becomes completely impersonal, a focus of attention upon a subject

which is now perceived in its inmost essence, bereft of any form." (p. 251) All that is said here about contemplation can be applied equally to the Jhanas (especially to the higher ones) which were classified under Higher Meditation, and as this example shows, the latter term becomes superfluous (and has therefore been left out) in the presence of the former one. Also the division of Higher and Lower Meditations is rather arbitrary, as there is no clear definition according to which a meditation belongs to the one or to the other category. If the Pāli Scriptures had been consulted, the Compilers would have found a more logical and scientific theory into which the material in question would have easily fitted. Meditation can be classified either from the standpoint of development in concentration or intensity, or from the standpoint of subjects, or from that of psychic factors etc. The first-mentioned standpoint seems to be the nearest for comparison with the classifications of this *Manual* and may help to clarify the problem. There are three degrees of intensity or concentration in the development (bhāvanā) of meditation: the preliminary development (parikamma bhāvanā), the neighbouring development (upacāra bhāvanā) and the full development (appaṇā bhāvanā). The fundamental forty subjects of meditation are distributed in the following way according to their possibilities of development:

UPĀCĀRA BHĀVANĀ		ANAGARIKA B. GOVINDA.		
Buddhānussati Dhammānussati Saṅghānussati sīlānussati cāgānussati devatānussati upasamānussati maraṇānussati ekā saññā ekam vavatthānam (10)	10 kasināṇi 10 asubhā 1 kāyagatāsati 1 ānāpānasati 4 Brahmavihārā 4 āruppā (30)	I. JHANA 10 asubhā kāyagatāsati	III. JHANA mettā karuṇā muditā	IV. JHANA 10 kasināṇi ānāpānasati upekkhā
	RUPA-JHANA			
	→ ARUPA-JHANA ākāśānancāyatana viññānancāyatana akīñcaññāyatana nevasaññānāśaṇṇāyatana			

As we see from this table, the subjects which were mentioned in *The Manual* as typical for Lower Meditation (kāyagatāsati, asūbhā, mettā, karuṇā, muditā, upekkhā) are just those which belong to the subjects of the highest degree of development (appaṇā bhāvanā), while those subjects which actually excluded the jhānas (as enumerated under upacāra bhāvanā) are not mentioned under the section of Lower Meditation.

If the compilers point out that a subject of Lower Meditation may be used again in Higher Meditation without explaining the particular conditions, they only confuse the matter instead of clearing it up. There are quite a number of subjects which—though they are intellectually of great importance—can definitely not be used for the attainment of higher degrees of meditation, as we have seen. It is just the opposite way : subjects of Higher Meditation before fully developed, can be used as subjects of lower stages, but a subject which by its own nature is bound to a certain sphere of conceptual thought, can never become a subject of the higher states of meditation, by seeing it merely from a higher standpoint. It is not a question here of seeing things or ideas from different intellectual standpoints but whether these things are able so to exist in certain states of consciousness or meditation—if not, how can they be subjects of them? It is a question of the transformation of consciousness!

According to the Compilers the forty subjects of meditation mentioned in the Pāli Scriptures are only a negative “preliminary to a positive acquisition of true wisdom by the development of the higher faculties,”—“negative” in the sense that they are merely “intended to subdue attachment to the senses, and to lead the student to a conviction that all existence is but a shadow of reality. The whole series is really summed up in the four “Fundamentals of Attentiveness,” (p. 104). No attempt is made by the Compilers to prove this bold statement, nor do they think it necessary to describe this (in their own opinion) most important meditation but they prefer to

substitute for it their own ideas and instead of quoting the words of the Buddha they find it more suitable to quote, for instance, Mr. Lazenby :

“I am not physical body, but that which uses it.

I am not my emotions, but that which controls them.

I am not my mental images, but that which creates them.”

This sounds very beautiful ; but what does it mean?—The contrary of what the Satipaṭṭhāna Sutta wants to express ! It is a hymn of Attā-vāda : The Self uses the physical body ; the Self controls the emotions ; the Self creates the mental images. (If we put Taṇhā—which is the real nature of this Attā—in the place of ‘Self’ it becomes more correct !) If anybody should doubt that this is meant, he may read the chapter on the “Nature of Self,” (pp. 8 f.) :

“The simplest analysis is that into Body, Soul and Spirit. This Spirit is no mere attribute. In India known as Atman or Atta, it is in truth the essential Man. . . In brief, Spirit, like Nirvana, IS, and every form of life, or high or low, is but an everchanging manifestation of the eternally Unmanifest.”—Though I am not able to follow these ‘spiritual’ elaborations, it makes me understand at least why there is so little room in this book for the actual words of the Buddha while there is ample space for the Masters and Prophets of Theosophy.

Even in the description of the jhānas not a single authentic quotation from the Pāli texts is to be found.

I am quite willing to respect the ideas of Theosophy as a possible way of thinking, but a book which—according to its Preface—“is written with an emphasis on Buddhist ways of thought”, should first of all do justice to the teachings and experiences of the Buddha and his disciples. If Buddhist bhāvanā, Hindu yoga, Zen problems and Theosophical speculations are mixed together, none of them can be judged adequately.

The Manual contains a lot of valuable information and many practical suggestions. If in later editions the material

would be re-arranged and amplified, so that the different systems of meditation could be treated separately (with occasional references to each other) the work would become satisfactory in every respect.

BOOK REVIEW

GAYĀ AND BUDDHA-GAYĀ, Vol. II., Books II-V.--By Benimadhab Barua, M.A., D.Lit. (Lond.), pp. 130. With 77 illustrations. Published by the Indian Research Institute, 55, Upper Chitpore Road, Calcutta. Price Rs. 7/-.

The Indian Research Institute have recently included in their Fine Arts Series a very valuable work on the Buddhistic old shrines at Bodh Gaya by Dr. Beni Madhab Barua, M.A., D. Lit. (London). The book is named "Gaya and Buddha Gaya." It gives comprehensive accounts of (1) Bodhi Druma, Aśvatha or the historic Bo-Tree of Sakya Muni, (2) Silā Stambha by Dharma Asoka, (3) The Prachina Silā Prākara or the Stone Railings, (4) The old Diamond Throne Temple, (5) Animesh Chaitya, (6) The Jewel walk Shrine, (7) Ratna Griha Chaitya, (8) Aja Pāla Nyagrodha Mūla Chaitya, (9) Rāj Yātana Mūla Chaitya, (10) Muchalinda Mūla Chaitya and other shrines of more or less note. The accounts are exhaustive,—they not only embody the results of modern researches of which the pioneers were Dr. Buchanan Hamilton, Fausböll, Beel, Cunningham, Bloch and a few other scholars, but gives profuse extracts from the graphic descriptions left by foreign travellers, especially the Chinese who visited the Gaya-Shrines in large numbers from the time of Fahian in the 5th Century down to Chiang Hsia Pias who visited Buddha Gaya in 1201 A.D. Each of the shrines of Gaya and adjacent locality has been fully treated in this book from historical and artistic points of view, their foundation has been attempted to be traced ; though in

some cases the basis is only a rational conjecture for lack of solid historical information. The periods of their destructions, additions and alterations and decay have, however, been dealt with with a greater accuracy of evidence.

Dr. Barua's mode of treating his subjects of antiquity is peculiarly interesting. Dry historical facts which are by their nature hardly capable of being relished by lay readers are made attractive by the learned author whose style possesses a vivacity, force and racy flow which carry his readers through his narrative with sustained interest. He pursues his studies like an antiquarian but has the outlook of a historian watching the great evolutions marking the historical periods of a progressive people. Underlying this is his great faith in Buddhism which renders his difficult task a labour of love to him. He does not dismiss a whole account as unreliable simply because there are some legends in it. He mentions the legends without any atrocious comment or disrespect. He quotes Hwen Thasang where the Chinese traveller speaks of the Diamond Throne as "remaining unmoved when the great earth is 'shaken' " (p. 24). He gives a description based on the Kalinga Jataka of the miraculous growth of Bo-trees (pp. 102-103). All these legends and stories show the trend of a particular age, and however unreliable, they are useful in proving the similarity of religious superstition among the different religions in particular stages of their growth. Dr. Barua, though his method is scientific, omits nothing but notes down all points for the information of his readers. His conclusions may not be admitted by all but whatever he has said, he has supported with a strong battalion of arguments, hard to be refuted. He disbelieves that Raja Sasanka destroyed the Bo-tree. On the other hand he seems to uphold a theory that the Raja far from being an iconoclast and a bitter enemy of Buddhism as described by Hwen Thasang, was rather a friend of that religion and that it was his inspiration which induced one of his Brahmin ministers—a Shaivite Hindu, to spend a princely fortune in rebuilding the walls of the Bo-tree.

But I for one cannot bring myself to believe that the account of the great Chinese traveller who was a contemporary of the Raja should be discredited, without more solid and stronger evidence. Dr. Barua has proved that the walls of Bharhut, generally known as Asoka railing, were built by the pious Buddhist Lady and Matron Kurangi and not by that great monarch.

Dr. Barua gives an interesting account of the foundation of the Mahabodhi Shangharama at Gaya in the 4th Century. He supposes that the founder of this holy temple was Meghavarna, King of Ceylon, who had sent an embassy to Samudra Gupta and asked his permission to found Buddhist monasteries all over India. The circumstances which led to this pious action of the Ceylonese King show that the Ceylonese Buddhists were at the time suffering much from the hostile attitude of the people of India and that they really wanted a shrine of their own. In the land of the Master's birth and religious activities. So minute and graphic are the descriptions of our author on all points touching Buddhistic history, that the reader of his book will be saved the trouble of referring to a hundred volumes on these shrines and will find this one book, an invaluable—nay an inseparable companion for guiding his studies and research. We admire the authoritative tone and the confident attitude with which he vindicates his opinion, however opposed it may be to current beliefs and even to the conclusions of learned savants who have written on Buddhism. He rejects the earthen plaque at Kumrathar near Patna containing the design of a temple as spurious and expresses his strong dissent in an uncompromising manner. He says "Let the plaque continue to adorn the cover of the Journal of the Behar and Orissa Research Society as its label. Let it receive the honour of treatment from the suggestive pen of so distinguished a writer as the late Dr. Spooner. Even let its inscribed label be assigned to a Pre-Kanishkan date by so expert an Indian palæographer as Dr. Sten Konow. We have to declare the plaque, as it appears, as spurious and nothing but spurious."

(p. 47). This is the tone of a hero, firm in his ground of conviction by reason of his great scholarship and faith in his cause and we cannot but bow down before his authority.

Towards the end of the book Dr. Barua gives a long list of those who erected shrines or made repairs at Gaya. He mentions the inscriptions found there and makes copious extracts from them. He gives a detailed account of the historic relics which Cunningham found during his excavations in early nineteenth century. The printing and paper of the book do credit to the publishers, especially the figures in the plates attached to the book numbering 77 which show what excellent work can be done by our own Indian block makers. The artistic perfection of the plates and the handsome get-up of the book are due to the munificence of Dr. Bimala Churn Law and Kumar G. C. Law who are reputed scholars themselves, and are well-known patrons of learning in Calcutta.

DINESH CH. SEN.

CORRESPONDENCE

A VISION OF THE BUDDHA

January 18th, 1935.

1, Ivor Road, York Mills,
Ontario, Canada.

TO THE EDITOR, MAHA BODHI.

Dear Sir,

I am going to give you an account of a strange experience that I had, and that may interest some of you who understand things. It occurred on April 1st, Easter Sunday, 1934.

This is my first experience in *waking clairvoyance*, all others were received at night during sleep:—

I happened to be alone that afternoon, and was sitting quietly in my drawingroom, reading Dr. Roerich's "Sham-

bala",—about the Lord of the World and His messengers. I had put the book down and was deep in thought of all I had been reading, and with all my soul I concentrated my mind on this Great and Holy One—wishing that I could meet one of His messengers and be allowed to help in His work for humanity. My desire was so intense, I remember, that everything else was excluded from my mind—when suddenly, quick as a flash, I saw the following:—

I saw a Man walking alongside of a grey stone wall ; He was dressed in a long white woollen robe girdled at the waist. His profile was towards me, and He was either clean shaven or else had a small moustache, I am not sure which. He, however, had no beard and His hair was cut short. The Head was bare, and what attracted my attention at once, was *the light shining on top of His Head!*

This light was no halo, but just as if a part of the head was protruding, and this protuberance was brilliantly lit ! I have never seen anything like it before !

In thinking about it afterwards my eyes were drawn to a statue of the Lord Buddha in my room, and there on top of the head was the very *selfsame protuberance*—"The Seat of Illumination", is it not?

The vision itself gave me the impression that I was looking at a scene at a great distance, through a telescope, but in reality a funnel had been created through space, and it was *through this funnel* that I saw the vision.

Something within me seems to know the identity of this Holy One, but the personality holds back from naming Him. I *know* that He is living on this earth, and was actually walking somewhere when I saw Him, and that it was my intense desire to serve that brought me this vision.

With kindest regard.

I remain,

Yours very sincerely,

(MRS.) ELLEN NASH.

WESAK IN INDIA AND ABROAD

CAMBODIA

CELEBRATION OF THE VAISAKHA FESTIVAL IN THE RUNS OF ANGKO.

In 1933 the archaeological survey of Indo-china discovered 13 feet under earth in the Bayon monument a splendid stone statue representing a sitting Buddha protected by the hood of a snake.

As the king of Cambodia wished his people to be able to worship this XIIIth century masterpiece of religious cambodian art, a national subscription was opened throughout the kingdom, with a view to collecting funds to build a suitable shelter for this statue.

On the 17th and 18th of last May, the king, with all his court, went to worship the statue in its new temple. More than 30,000 pilgrims came to pay their homage to their king and to worship the big stone Buddha. 1,000 priests were invited to recite the prayers and in the evening the most eminent bhikkhus of the kingdom preached in the open air to a large assembly of people, some having walked 4 days and 4 nights to join the gathering. No words can describe the beauty of such a religious festival against the background of the Angkor ruins in the midst of the devotional atmosphere that surrounded the royal family and the pilgrims.

SINDH

"THE JEWEL IN THE LOTUS"

Speaking at the public meeting held in the Shakti High School Hall to celebrate the Buddha Day, Mr. T. L. Vaswani said :—

"Buddha is one of the greatest heroes of humanity. The unique value of Gotama Buddha is just this, he claimed nothing supernatural about himself. Born a Kshatriya, he

remained a Kshatriya to the last: he conquered himself and he gave the great message:—

"Be warriors! Is not self-conquest the highest heroism?" Buddha's was, perhaps, the first great democratic religion. "not by birth", said he "is one a Brahmin! by work one is." Buddha's was a free mind—freer than Luther's. Truth, he taught, is superior to all Tradition.

"A Kshatriya he was also, a psychologist, of a very high order. No other prophet was so careful an analyst, so great a psychological genius as Gotama Buddha. "All that we are," he said, "is the result of what we have thought." He penetrated deep into the heart of the world's great sorrow when he said that its cause was *trishna*, thirst; desire was the great enemy. Slay desire: conquer the will to-live. True freedom is from within. True freedom is freedom from the fetter of desire. The word Buddha means the "awakened one", "the wise man!" he showed wisdom in his profound psychological analysis of life. Conquer craving—he said. He practised what he preached. Holiness more than psychological wisdom. Buddha became a holy man, and India's millions worshipped him. In Buddha they saw religion incarnated. Buddha became greater than the Vedic Gods. In the Buddha was a blend of these three,—*tapaya*, (compassion) wisdom and *daya* "Overcome evil by love," he said. His compassion blessed bird and beast.

"It is difficult for me to forget what I saw and felt on that day, many years ago, when I paid a pilgrim's visit to Buddha-Gaya. I saw the Bo-Tree, the Bodhi-Tree, the Tree of Enlightenment. Beneath that tree had come to him the supreme illumination of life. I saw pilgrims from far-off lands. A few had come from China, also. And they were telling beads and praying the prayer:—"Om! mani Padme" which means:—"The Jewel in the Lotus" The Lotus is in the Yoga science, a symbol of the heart. The Jewel is the "Treasure" of great price. In the heart is the Treasure of happiness. Om! mani Padme! In these words is the great message of

Gotama Buddha. Men wander and are unhappy. Go within you! There, hidden in the Heart, is the Treasure of Happiness."

CUTTACK.

Presiding at a well-attended meeting, held on the 18th May, at the Narimangal Samiti Office, Chadni Chauk, to commemorate the Birth, Enlightenment and the Mahaparinibbana of Bhagawan Buddha, Mr. L. N. Sahu, M.A. observed in his speech the close connexion that had subsisted in the past between Utkal and the rise and progress of Buddhism. Tapusa and Vallika were Oriya merchants whom Buddha met immediately after his attainment of Buddhahood and Assaji, a close associate and follower of the Master was himself an Oriya. The Mahajan cult arose in Orissa and the trinity, Jagannath, Suvadra, and Balabhadra, worshipped at the famous temple at Puri represent the triple jewels of Buddhism-Buddha, Dhamma, and Sangha. The speaker held that the freedom from caste restrictions, which is a unique characteristic of the Hindu temple at Puri, indicates the extent to which the Oriya imagination has been influenced by the teaching of the Buddha.

The following gentlemen also spoke on this occasion :— Messrs Braja Mohan Pal, Satya Kinkar Mukherjee, Balkrishna Mahapatra and Mr. N. N. Chatterjee.

In the course of a somewhat lengthy speech Mr. N. N. Chatterjee laid particular emphasis upon the Buddha as Messenger of Peace and as an incarnation of friendliness and compassion. A moral regeneration would follow the revival of Buddhism on the Indian soil. The speaker described how ideas about God and Religion were changing, how a large section of cultured men and women everywhere were ready to repudiate even the very idea of God which they seemed to connect with the superstitions of an untaught past. The Tathagata, the speaker continued, did not enter into any discussion regarding God. He rejected the idea of self as an unchanging entity and proclaimed the doctrine that

every man's salvation lay in his own hands and that no intervention of God or other mediator was necessary for the purpose. Buddhism introduced a high moral code but it could not take root in the Indian soil. People were not fit for it and childish ceremonials won them over. India in the past was thus ill-equipped for a religion which chiefly appealed to reason but in this scientific age the rationality of Buddhism would be an attraction for all cultured people. The speaker expressed the hope that another great supporter of Buddhism like Asoka might be born to give the world of to-day an opportunity to become acquainted with the doctrine of peace which the Buddha preached.

NOTES AND NEWS

THE BUDDHAGAYA TEMPLE QUESTION.

At the request of the Hindu Maha Sabha whose resolution was published in our May issue, U Thein Maung, M.L.A., has finally agreed to postpone the introduction of the Buddhagaya Temple Bill till the end of this year. This will now give the Hindus in general, and the Hindu Maha Sabha in particular, an opportunity to remedy one of the greatest wrongs done in religious history. The Bill is of the utmost importance to the entire Buddhist world, and in agreeing to accede to the demand of the Hindu Maha Sabha, the sponsor of the Bill has shown a high sense of fairness and compromise. Many have been the requests, not from the Buddhists alone but from the Hindus as well, that the Bill should not be postponed by pinning undue faith upon a Committee whose very composition makes an amicable settlement remote. But U Thein Maung's fairness and his desire to explore all avenues for a peaceful solution, made him take the risky step of postponing the Bill with the possible result that he might never be able to move

it after the year expires. For, if the proposal to separate Burma from India is given effect to in the meantime, U Thein Maung will cease automatically to be a member of the Assembly. Greater, therefore, is the duty of the Hindu Maha Sabha to move earnestly in the matter and justify the faith and confidence placed on it by the representatives of the Buddhists. The whole Buddhist world will now look to it for the full satisfaction of their claims for the control and management of their most sacred temple on earth.

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BUDDHAGAGYA TEMPLE COMMITTEE MEETING.

The following press Communique has been issued by the General Secretary of the Hindu Maha Sabha from Delhi:—

The Hindu Maha Sabha head office, New Delhi, hereby notifies that the meeting of the Buddhagaya Temple Committee, appointed by the Hindu Maha Sabha Session, Cawnpore, shall begin its work at Gaya on Monday, the 8th July, 1935. The Hindu Maha Sabha therefore, requests all those Hindus particularly Sanatanists and the Buddhists who feel interested in the matter and wish to appear as witnesses before the Committee to intimate their names and submit their memorandum of evidence, which they want to tender before the said Committee at Gaya, before the 5th July 1935, to this office at New Delhi.

If this procedure is followed by the public it would enable the Committee to regulate its work and to inform those persons about the date, time and place, at which they would be required to appear before the Committee.

* * * *

QUETTA EARTHQUAKE.

Even before the echoes of the terrible Behar Earthquake have died down, India has to pass through another calamity, this time in Quetta and its neighbourhood in the North West of India. It is no exaggeration to say that this is the worst

earthquake catastrophe experienced by India within living memory. Though the Behar Earthquake affected a wider area, the loss of life was much less there than at Quetta where more than 50,000 men, women and children perished under the falling houses. The poignancy of our grief becomes all the more great when we realise the fact that the calamity took place at 3 A.M. when all were fast asleep, thereby giving absolutely no chance for the unfortunate victims to escape death.

Silly reasons have been put forward by some prominent people for the great calamity and even more silly remedies have been suggested including that of constant prayer. After his failure to carry conviction in his diagnosis of the Bihar earthquake, Mahatma Gandhi has wisely refrained from giving his reasons for the earthquake. We, who are followers of Lord Buddha who 2,500 years ago stated the scientific truth that "all compounded things have the nature of breaking up" (Vayadhammā Sankhārā), need not however seek just now for the cause of the calamity but render what little service we can to alleviate suffering. When a man is shot by an arrow, it is foolish to waste time in discussing as to who shot the arrow and of what material the arrow was made. Our duty is to remove the arrow by our own efforts, and help the victim. May we therefore request all our readers who are able to send some financial help to forward the same to the Fund opened by His Excellency the Viceroy.

While expressing our deepest sympathy with the sufferers, we earnestly hope that our appeal will be generously responded to though our readers' resources may be already strained by constant appeals to their generosity for such needs.

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DHARMADUT.

"Dharmadut" or Messenger of Truth is the name of a new Hindi monthly which our Sarnath Headquarters has started for the purpose of popularising the teachings of Lord

Buddha among the Hindi speaking people in this country. Two issues have already come out and though the number of pages is small, they contain valuable matter for students of Buddhism. The Society has taken the courageous step of supplying the magazine free of cost to those who will send in the postage charge (8 annas). Though the magazine will be a strain on the resources of the Society, it has launched it as it feels that the time has come to present the Dhamma in the language of the people. We, however, hope there are generous-minded friends who will send voluntary contributions for its publication. It will be the medium through which our new movement will make its message known to the Indian people. When such an eminent and enthusiastic worker as Revd. Ananda Kausalyayana has a hand in its conduct, we have no doubt that it will become a great success.

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BIRLA DHARMASALA

Our readers will be glad to hear that the construction work of the above Dharmasala has been going on for some-time. It is the desire of the generous donor, Seth Jugol Kishore Birlaji, that it should be ready before the next pilgrim season. The fourth anniversary of the Mulagandhakuti Vihara takes place on the 10th, 11th and 13th November, and it is expected that the Dharmasala will be ready for use at the time.

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MULAGANDHAKUTI VIHARA ANNIVERSARY

The fourth anniversary of the Mulagandhakuti Vihara has been definitely fixed for the 10th, 11th and 12th November this year. There will be a large gathering of pilgrims from all over the world. Mr. J. F. Blackiston, Director-General of Archæology in India, will present to the Society another sacred relic of the Lord Buddha on the 10th and among other items in the programme there will be the usual Holy Relics procession, exposition of the Relics for worship, lectures on

Buddhism and the Buddhist convention. Those desirous of worshipping and viewing the Holy Relics are requested to come at the time as on no account they will be shown to the public at other times.

* * * *

FILM LAND IN HOLY ISIPATANA?

To what extent modern civilization and greed for wealth could make some people forget all sense of decency and propriety has been well shown by the announcement made in Benares that a Company is soon going to be floated for the establishment of a film-producing studio at Holy Isipatana. We have come across an expensively printed pamphlet entitled "Holyland Film Company" in which the proposal is explained in detail. We were much scandalised to see the photograph of the Mulagandhakuti Vihara flaunted on the cover. It is curious that no names of the organisers are inserted anywhere in it as one would naturally expect if it was a genuine concern. While we have no objection to the floatation of a film company in itself, we must enter our emphatic protest against this attempt to prostitute the name of the sacred Isipatana for such commercial ends. To say the least, a film studio at Holy Isipatana where Lord Buddha preached the first sermon is quite out of keeping with the traditions of the place. As the pamphlet says, Sarnath undoubtedly has a great charm and attraction but this is due to its holy traditions and associations which have lasted for over two thousand years. A film studio near it would destroy that attraction for good and vitiate the atmosphere completely.

The news of this preposterous proposal will send a thrill of horror throughout the Buddhist world and wound the religious sentiments of millions. We do earnestly hope that better sense will prevail with the organisers and that they will abandon this wanton sacrilege and affront to the Buddhist world. We draw the serious attention of the Government of India which has done and is doing so much for the preservation

and protection of sacred places in India, to this proposal which, if true, should be immediately prohibited.

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SOUTH INDIAN HARIJANS' APPEAL TO BUDDHISTS.

Some members of the depressed castes in South India recently addressed an appeal to the leading Buddhists in Ceylon for sending Bhikkhu missionaries who could convert them to Buddhism. The Maha Nayak Thero of the Vajira Temple, Colombo, who had been approached in the connexion, expressed his regret to do anything immediately on account of not having suitable helpers with him at the moment. Such an appeal, it is understood, has also been made to Bhikkhu Sri Rahula Sankriyayana. He is unfortunately far away from India just now, and as our readers know, is not likely to return from Japan till the end of this year.

The complaint of the depressed castes in South India is that they have not yet been given the right to enter Hindu temples and carry on worship there. This is no doubt a serious grievance against the Hindu community and natural justice requires its immediate removal. Mahatma Gandhi has been engaged since some years in bringing about a more liberal outlook on questions of caste but quite clearly he has failed to convince the die-hards of Hindu orthodoxy, and South India particularly shows little inclination to favour his advocacy of caste-justice.

The Maha-Bodhi Society has put itself into communication with the leaders of the depressed castes in South India to get all the available information regarding this new development there, and it is hoped that our Society will be able to respond to the appeal at an early date.

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HONOUR TO THE PRESIDENT AND THE GENERAL SECRETARY
OF THE MAHABODHI SOCIETY.

Silver Jubilee Medals were awarded to the Hon'ble Justice Sir M. N. Mukerji and Sjt. Devapriya Valisinha, President and General Secretary, Mahabodhi Society. The Mahabodhi Society in India has throughout been treated with sympathy by Government in its various activities of spiritual and cultural significance. It was a memorable occasion in the history of this Society when a Governor of Bengal presented a Holy Relic for enshrinement in the Dharma Rajika Chaitya Vihara, 4-A, College Square, Calcutta. The Mulagandha Kuti Vihara at Sarnath was visited in 1933 by His Excellency Lord Willingdon, the Viceroy of India, whose appreciation of the Society's work proved a great impetus to the present organisers of the Mahabodhi movement in India.

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NEW SECRETARY OF STATE FOR INDIA

The appointment of the Marquess of Zetland as the Secretary of State for India, recently announced, has given universal satisfaction to the people of this country. His intimate knowledge of Indian affairs coupled with his rare insight into the culture of this ancient land, will doubtless prove extremely useful in the administration of British India. We hope and believe that the new regime will mean for India not only an important constitutional advance but also an all-round progress, especially in the domain of culture and education. The Mahabodhi Society has a special reason to be happy on the occasion of this appointment on account of its association with the Marquess of Zetland when he was in India as Governor of Bengal.



THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA
IN MAY 1892.

चरथ भिक्खवे चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय चत्थाय
हिताय सुखाय देवमनुस्सानं । देसेष भिक्खवे भग्गं आदि कल्याणं मज्जे कल्याणं
परियोसान कल्याणं साशयं सव्यञ्जनं केवलपरिपुषं परिसुद्धं ब्रह्मचरियं पकासेय ।

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—MAHAVAGGA, VINAYA PITAKA.

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[No. 8.

ANGER

From Maung Tin's Translation
of Visuddhimagga.

If in his sphere thy foe lays pain in thee,
Why dost thou wish to suffer in thy mind
Outside his sphere? Thou canst give up thy kith
And kin who have done thee great services,
With tearful face. Why canst thou not forsake
Thine anger-foe that has done thee much harm?
Thou play'st with anger that uprooteth precepts
That thou hast kept. Is there a fool like thee?



Thou waxest wroth because someone has done
 Thee harm. Then couldst thou do unto thyself
 The self-same thing? Someone wishing to rouse
 Thy anger does thee some unpleasant thing.
 Fulfillest thou his joy by waxing wroth?
 Angry, thou mayest cause him harm or not;
 But on thyself thou now inflicteth pain
 That comes of anger. If thy enemies
 Pursue the unprofitable path of wrath,
 Why dost thou imitate their angry deeds?
 Cut off that hate by which thy foe has done
 Thee harm. Why frettest thou where no occasion is?
 Because at every moment states break up,
 Those aggregates which caused thee harm have ceased.
 With which of these art thou in anger now?
 When on someone a man inflicteth pain,
 No one gets pain beside the sufferer.
 Thou art thyself the cause of pain. Then why
 Wouldst thou get angry with another man?

* PATICCA SAMUPPADA

BY REV. J. KASYAPA, M.A.

The word "PATICCA SAMUPPADA", literally means "Dependent origination", which may be expressed also by saying "depending on this, this originates" or "on becoming this, this becomes".

NATURE IS GOVERNED BY THE LAW OF PATICCA SAMUPPADA.

There being clouds in the sky, it rains. It having rained the road becomes slippery. The road becoming slippery, a

* Lecture delivered by Rev. J. Kasyapa, M.A., at the Penang Buddhist Association.

man falls down. The man having fallen down, becomes injured.

Here, a shower of rain depends on the clouds being in the sky ; the road becoming slippery depends on the shower of rain ; the fall of the man depends upon the road becoming slippery ; the injury of the man depends upon his fall.

Thus, if there were no clouds in the sky, it would not have rained ; then the road would not have become slippery ; then the man would not have fallen down ; then he would not have got the injury.

In this chain we see, one incident depends upon one previous to it, and gives rise to one after it. Everything that we find in the world can be brought in a chain of cause and effect like this. Nothing can originate without depending on something else previous to it ; and no originated thing can be conceived of, which does not give rise to something else in its turn. Thus, the process goes on. Anything can be traced upwards to where it did originate from ; and everything can also be traced below, to that which is produced depending on it.

The particular sciences do nothing, but try to trace an event upwards and downwards in the phenomenon, they are concerned with. Thus, Botany tells us :—A good growth of the tree depends upon a suitable manure, and a suitable manure depends upon such and such constituents in it, and so on. Physics tells us :—The movement of the engine depends upon the power of steam, and steam depends upon water and fire. In this way, we can take even the pettiest thing in the world, and it can be traced up and down in the same manner ; for, Nature is governed by the Law of Paticca Samuppāda, or “depending on this, this originates.” There is no break in the process. The series of events flow continuously, one giving rise to the other. As one ripple causes another and that also another, so the flow of causation goes on.

THE QUESTION OF FIRST CAUSE.

But, here, an objection can be raised as to what is that which was the *first cause*, or as to where does the process of causation end?

Really Science has never cared to find out the first cause or the last effect. Knowledge grows in proportion to our ability and labour in its search.

And where our scientific knowledge fails us, we have often recourse to superstition. The primitive people saw the wonders of nature and became curious to get satisfactory explanation of them. They could not explain them scientifically, *i.e.* by the Law of Dependent Origination. They therefore, naturally tried to explain them by some superstitious superhuman agent or agents—Gods or Goddesses. But, we evidently see that any such belief in a superstitious explanation is inimical to advancement of knowledge. The primitive man believed that the wind blows because the Wind God goes in a procession to be married. If science accepted it, and did not try to trace it according to the Law of Dependent Origination, we could not have known that the movement in the wind is due to differences of atmospheric pressure.

A theistic or a superstitious explanation puts an end to all further inquiry. We cannot ask, who created God, or depending on what God originates. Here there is an absolute check in the advancement of knowledge.

The Law of Paticca Samuppāda does not care to investigate into the First Cause, for, the very Conception of a 'first cause' means 'a total' check in the progress of knowledge.

Paticca Samuppāda is not, as some people erroneously take the Law of Causation as understood by the mediæval logicians led by Aristotle, which considers the cause and effect as two distinctly different events, one producing the other.

But, when examined carefully the above seems to be untenable. According to the Paticca Samuppāda two events

cannot be considered as quite distinct from one another, for, they are links of the same process, which admits of no break. *No single event in the world is ever isolated. A cause therefore by itself cannot stand as such.*

Clay is the cause of the pot—the mediæval logicians assert. Yes. The clay is certainly the cause of the pot, but it is not by itself sufficient for the production of the pot. If there were no water, no wheel, no potter, no intention in the potter to produce a pot, the pot would not have been produced. All of these are unavoidable for the production of the pot. If even one of them were absent, the pot could not have been produced. What right have we to say therefore, that clay is the cause of the pot? It is simply arbitrary on our part to select one of several things and call it the cause. It is not right then, to say that clay is the cause of the pot. *The most appropriate way of expressing it is :—The pot was produced depending on clay.* Thus, the most scientific and rational explanation of a thing is possible only according to the Law of Paticca Samuppāda.

APPLICATION OF THE EXPLANATION OF DEATH, DECAY AND MISERY.

The Lord Buddha meditated over the cause of death, decay and misery. Unlike the then superstitious Indians, he did not believe that our miseries are due to the wrath of different gods and goddesses. He had a scientific spirit in his quest. He tried to trace human miseries upwards in the series of Paticca Samuppāda.

What death, decay, etc., are due to? On what does Dukkha depend? What is the next previous phenomenon to them?

(i) *They depend upon birth*—it occurred to him. For, these take place only after a man is born ; thus they depend upon birth.

On what does birth depend?

(ii) *Birth depends on bhava or existence.* Nothing comes out of nothing. A thing is produced out of *something*. So, birth is not possible if there is no previous existence of a human personality. The personality is not born out of nothing. The previous existence of it, of whatever nature it may be, is sure to be believed in.

The personality of a man consists in nothing but his peculiar ambitions, attainments, failures, hopes, disappointments and so on. These do not begin with our birth; for, beginning always suggests some previous existence. The present life is not altogether a new current, but it is in the continuation of one previous to it.

ON WHAT DOES BHAVA DEPEND?

(iii) *Bhava depends upon clinging.* Our life is a chain of constant clings for the attainment of what we seek after, to adjust ourselves in the world. Eating, drinking, walking, and the smallest action we perform are meant to bring about this necessary adjustment. We cannot conceive of a man who has got absolutely no clings, however weak they may be. Thus, it is our clings, or strivings on which our Bhava or existence depends.

ON WHAT DOES CLINGING DEPEND?

(iv) *Clinging depends upon desire.* If there is no desire, how can one have any clinging? A man gets the desire to become a conqueror, he then clings and strives, or struggles for the attainment. So, clinging depends upon desire.

ON WHAT DOES DESIRE DEPEND?

(v) *Desire depends upon feeling.* It is only when we get an agreeable feeling that we have a desire enjoy it. A soft touch or a beautiful sight awakes desire. So, desire depends upon feeling.

ON WHAT DOES FEELING DEPEND?

(vi) *Feeling depends upon contact or touch.* When our senses come in contact with the outer objects, then alone do we feel them. So feeling depends upon contact.

ON WHAT DOES CONTACT DEPEND?

(vii) *Contact depends upon the six sense organs and their objects.* If we have no eyes and no sights to see, how can there be any contact? So contact depends upon the six sense organs and their respective objects.

ON WHAT DO THESE SIX DEPEND?

(viii) *They depend upon name and form.* The six bases are either Name or Form. All sensible objects are Name and Form. No object is perceived which has not got a Name or a Form. So, the six senses depend on Name and Form.

ON WHAT DO NAME AND FORM DEPEND?

(ix) *They depend upon consciousness.* A name has got no sense in it, and is mere void if we have no consciousness of the object. "Smith," a name, means nothing to us if we do not know who he is, what is he, and other particulars. Similarly, a form is also meaningless without a consciousness of the object. A picture of a fruit, we have never seen or tasted, does not mean anything at all. So Name and Form depend upon consciousness.

ON WHAT DOES CONSCIOUSNESS DEPEND?

(x) *Consciousness depends upon previous impressions.* I am conscious of a friend of mine, Mr. Fernando. What does this mean? Well, it means, that I have got so many impressions about him:—He comes from Ceylon, he is a young man, he is making researches in the treatment of Rubber trees, and so on.

If I eliminate these impressions one by one at the end, I shall have no consciousness at all of Mr. Fernando,

Thus, consciousness consists in a series of impressions. So, consciousness depends upon impressions.

ON WHAT DOES IMPRESSIONS DEPEND?

(xi) *Impressions depend upon ignorance.* This ignorance consists in taking a thing to be permanent and unchanging. From the real metaphysical sight, nothing remains *the same* for two consecutive moments. Everything is undergoing a constant change.

All the impressions, I have got about Mr. Fernando, I associate with him. But in reality, he is not the same man as he was the day before. What right then, have I got to associate those impressions with him? *This act of associating impressions depends on our real ignorance, for nothing is permanent.*

Everything in the world is transitory. One who has realised this, the Highest Wisdom, cannot consider a thing to be the same as it was a moment before. Thus, he cannot fall into this ignorance of associating impressions, i.e. Sankhārā.

When there is no Sankhārā there cannot be any consciousness. If no consciousness, no Name and Form. If no Name and Form, no six bases. If no six bases, no contact. If no contact, no feeling, If no Feeling, no desire. If no desire, no clinging. If no clinging, no existence of human life. If no existence, no birth. If no birth, no Death, Decay and Misery.

Thus, the Lord realised the series of Paticca Samuppāda under the Holy Bodhi-tree, at Buddha-gaya. This was the *Great Enlightenment* which dawned upon Him.

The Buddha got up in perfect Bliss and uttered :—

“Aneka jāti-saṃsāraṃ sandhāvissaṃ anibbisaṃ,
Gaha-Kāraṃ gavesanto dukkhā jāti punappunaṃ,
Gaha-Kāraṃ, diṭṭhosi, puna gehaṃ na kāhasi,
Sabbā te phāsukā bhaggā, gahakūṭaṃ visaṅkhiṭaṃ
Visaṅkhāra gataṃ cittaṃ, taṇhānaṃ khayamajjhagā,

Aniccā vata sankhārā uppādavaya Dhammino
Uppajjitvā nirujjhanti, tesam upasamo sukho."

or

"For many lives, I was running restlessly after a search of the 'House-BUILDER' (Tanhā) undergoing miseries again and again.

O House Builder ! You are found out. You cannot build the house again. All your beams are broken up. The house-tower has come down. The mind is now free from all Sankhāras. Tanhā (Desire) has ceased altogether.

All Sankhāras are impermanent (transitory). They rise and disappear. Their final disappearance is the Highest Bliss."

Let us then realise the transitoriness of the world, and meditate upon it. It is the Highest Wisdom.

VEDIC BRAHMANAS AS DEPICTED IN THE BUDDHIST TEXTS

By NALINAKSHA DUTT, M.A., D. LIT. (LOND.)

Lecturer, Calcutta University.

Buddhism, as is well known, is a reformatory movement of the 6th century B.C. directed mainly against the degenerated Brāhmanism of the period as also against the philosophical speculations of some non-Brāhmanic teachers. To illustrate the low level to which Brāhmanic morals and religion had then reached, the Buddhist writers have incidentally spoken of the ancient Brāhmaṇas whom they held in high esteem and also of the way in which their degeneration happened. We shall reproduce here one or two of such passages and show therefrom the angle of vision from which the Buddhist writers saw the Vedic people and their beliefs, as also the changes undergone by them in the sixth century B.C.

ANCIENT BRĀHMANAS AS DEPICTED IN THE SUTTA NĪPĀTA

In the *Sutta Nīpāta* (*Brāhmaṇadhammika-sutta*), at the request of some Brāhmaṇas, Buddha gave an account of the *dhamma* of the ancient Brāhmaṇas,¹ in these words:—

“The ancient sages (*ṛṣis*) were ascetics (*tapassino*) and lived in self-control avoiding the five pleasures of sense. Their wealth consisted not of cattle, gold or grains but of learning and purity. They lived on food left at the door by the faithful and used the bed and clothes offered to them reverentially by the well-to-do. They were never harmed nor dominated, protected as they were by the *dhamma*, and their access to any house was never barred. They spent 48 years of their lives as *brahmacārins* in quest of knowledge and good conduct. Even when they married they lived a life of restraint. They held austerities, rectitude, tenderness, love and forbearance in high esteem. They performed sacrifices with rice, beds, clothes, ghee or oil, which they could collect by begging and never killed cows in sacrifices.

“They possessed a noble stature and a tender and bright mien, and remained always engaged in their own pursuits. In course of time, however, they began to covet king’s riches and splendour and objects of pleasure such as women with ornaments, chariots yoked with stately horses. With an eye to these gains they approached king Okkāka (Ikṣvāku), persuaded him to celebrate *aśvamedha*, *puruṣamedha*, *śamyāprāsa*, *vājapeyya*,² and received as fees from him wealth, women and chariots, horses and cows, beds and clothes. Coveting more and more they again persuaded king Okkāka to celebrate sacrifices by the offering of cows, which, they said, constituted also wealth of men as are land, gold or grains, and as such were equally fit objects for offering. This slaughter of cows enraged the gods Brahmā, Indra, and even the Asuras

¹ *Sutta Nīpāta*, p. 50: Na kho brāhmaṇa sandissanti etarahi brāhmaṇa porāṇānaṃ brāhmaṇānaṃ brāhmaṇadhamme ti,

² Cf. *Sam. Nik.*, I, 76.

and Rākṣasas and multiplied the diseases which were originally three, viz., desires, hunger and decrepitude to ninety-eight and further caused to appear discord among the people and within the household, and acts, improper and impious, among the various classes of men."

In another sutta (*Sundarika Bhāradvāja*), there is a reference to the knowledge of Sāvitti (*Sāvitṛi*) consisting of three *paḍas* and twenty-four *akṣaras*.

There are a few other references which show the acquaintance of the Buddhist writers with the Ṛgvedic śākhās, e.g., in the *Dīgha Nikāya* the following statement is found,—

"All paths lead to *Brahma saṁvṛatā* but the paths are different according to the different brāhmanic schools, viz., Addhariyā (=Sk. adharyu or White Yajurvedic), Tittiriya (=Sk. Taittiriya or Black Yajurvedic), Chandokā (=Sāma-vedic), Bahharija (=Bahvrca or Ṛgvedic)."¹

Incidentally the names of ṛṣis or hymn-composers² are also given as :—Aṭṭhako, Vāmako, Vāmadevo, Vessāmitto, Yamataggi, Aṅgirasō, Bhāradvājo, Vāsettho, Kassapo, and Bhagu.³ It is then pointed out that the brāhmaṇas of Buddha's time were merely repeaters or repeaters of repeaters of the hymns composed by these ancient sages.⁴

According to the statements mentioned above as also according to the *Mahāgovinda* and other *suttas*, the goal of the Brāhmaṇas of the 6th century B.C. was mainly the attainment of Brahmaloḥa by acquisition of merit either through sacrifices or austere practices (*tapasyā*).

We shall now see how far these statements are corroborated by the Brāhmanic texts of this period ; and in doing so, we shall begin with the earliest.

¹ *Dīgha*, I, p. 237 (The Burmese reading is preferred here).

² *Ibid.*, mantānaṃ kattāro mantānaṃ pavattāro; also *Dīgha*, I, p. 104.

³ *Vinaya*, II, p. 169.

⁴ *Dīgha*, I, p. 241.

The ideal ancient Brāhmaṇas as envisaged in the *Brāhmaṇa-dhammika-sutta* must have been the ancient seers to whom the authorship of the Ṛgvedic hymns is attributed. They were, however, not conversant with the sacrificial system, which we notice in the Ṛgveda. They, it seems, were given to intellectual culture alone and depended for their necessities of life on the charity of the village-folk and towns-people. They belonged to the ancient families of priests like Angirasas, Atharvans and Bhṛgu, who, according to Weber, were Indo-Iranian priests, and were, as Macdonell says, accorded a place intermediate between men and gods.¹ These ancient priests are treated in the Ṛgveda as semi-divine beings and are spoken of as *ṛṣi's*, the exact term by which they are referred to in the *Sutta-Nipāta*.² They practised devotion and performed sacrifices with honey only.³ According to the Ṛgvedic tradition, Manu was the first of sacrificers, and he was followed by Aṅgiras, Bhṛgu, Atharvan, and others.

The time when the Brāhmaṇas began to approach for sacrifice to the kings, the first of whom was Okkāka (Ikṣvāku), the eldest son of Manu, must have been the time when the *Ṛgveda* was about to take its present shape ; for, in it is found already the various classes of priests required for a sacrifice, e.g., Hotṛ, Adharyu, Brahman, and the system of taking the aid of a priest by the *yajamāna* for performing a sacrifice, a custom not prevalent in the pre-Ṛgvedic period. The practice of the *yajamāna* giving rich rewards to the priests had already become current at the time of completion of the Ṛgveda, and by the time of Yajurvedas, it became an indispensable religious necessity.

It is in the period of the *Brāhmaṇas* and the *Śrauta-sūtras*, that we notice an abnormal increase in the avariciousness of the priests officiating at the sacrificial ceremonies. The

¹See Keith, *Religion & Philosophy of the Veda*, p. 224.

²Isayo pubbakā āsuṃ saññatattā tapassino—*Sutta Nipāta*, p. 28.

³Keith, *op. cit.*, p. 224-225. Cf. *Kūṭadantasutta*.

references in the Pāli texts are to the state of things as found in the *Yajur Vedas* and the *Brāhmaṇas*. The different *śākhās* viz., *Addhariyā*, *Tittiriyā*, *Chandokā* and *Bavhṛijā* evidently refer to *Śuklayajurveda*, *Kṛṣṇa-yajurveda*, *Sāmaveda* and *Ṛgveda* respectively. In a sacrifice presence of priests of these four classes was compulsory, each being in charge of a particular function.¹

In the pre-Ṛgvedic days, according to the *Sutta Nipāta*, the objects of offering consisted of rice, ghee, beds and clothes which the *Brāhmaṇas*, who were generally *brahmacārins* engaged in study and meditation, had to collect by begging. Later on, the offering of animals in a sacrifice came into vogue and it was certainly a fine reasoning, as we find it in the account of the *Sutta Nipāta*, that in the days when cows were treated as wealth like gold, they came to be included among the objects of offering, and perhaps it was this idea that prompted the *brāhmaṇas* of a very early period to introduce the system of offering cows in a sacrifice. With the lapse of time the original idea passed out of people's minds but cows were continued to be sacrificed, bringing in its train the system of killing all sorts of beings in a sacrifice. The Pāli texts abound in references to such prevalence of animal sacrifices, against which Buddha raised his voice of protest², but it is a matter of note that Buddha was not alone or the first in suggesting the various objects of offering in a sacrifice in an ascending scale from animals to barley³ but that a similar suggestion is also to be found in the *Śatapatha Brāhmaṇa*, one of the late works of the *Brāhmaṇa* period. It runs thus:

“At first the gods offered up a man as the victim. When he was offered up, the sacrificial essence went out of him. It entered into a horse ; they offered up the horse.” In this

¹ For details, see Law, *Ancient Indian Polity*, ch. ix.

² Dutt, *Early History of the Spread of Buddhism*, p. 5, 6.

³ *Ibid.*

way the horse was replaced by the ox, the ox by the goat, and the goat by barley and rice.¹

This shows that about the seventh century B.C., the practice of offering animals in a sacrifice had already become repugnant to a section of the brāhmanic society, and that feeling found the strongest expression in Buddhism. In this connexion, we have also to take into consideration the appearance of the *Araṇyakas* and the method of sacrifice prescribed in them. Among the Brāhmaṇas there was a section who preferred the ancient Brāhmanic ideal of living the life of a recluse and earning merit by the performance of sacrifices by means of meditation, and repetition of Vedic hymns², and not by offering of animals. From the Pāli texts it is apparent that at the time of the rise of Buddhism, the system of killing animals in a sacrifice was as much in vogue as that of meditation and repetition. We have in the *Majjhima Nikāya* (I, pp. 343-4) a clear hint to that effect.³ It runs thus:

"A king or a rich Brāhmaṇa sometimes gets a hermitage (*santhāgāra*) built outside the town and lives there after having his hair and beard shaven and putting on rough skins. He is accompanied by his queen and *Purohita*. He sleeps on bare ground and lives on a portion of the milk of a cow, and tends the sacrificial fire. He, however, orders that for sacrifice so many cows, calves, goats, etc., be killed, so many trees be cut down for *yupa*, *dabba*, etc."

The preceding account shows that the Brāhmaṇas of the 5th century B.C., combined asceticism with animal sacrifices, but there is not sufficient evidence to prove that they betook

¹ "The sacrificial essence then entered into this earth . . . They found it in . . . rice and barley. Therefore . . . as much efficacy as those sacrificed victims would have for him, so much efficacy has this oblation of rice . . ."

See Dalal's *Hist. of India*, pp. 128-9 quoting from Eggeling's translation of *Ś. Br.*

² Keith, *op. cit.*, p. 490.

³ See also *Āṅguttara*, ii, p. 207.

themselves to the extreme forms of self-mortifications,¹ to which references are so very frequently found in the *Nikāyas*. It seems that these extreme forms of ascetic practices were confined to the Jainas, Ajīvikas and such other non-Brāhmanic ascetic orders, for it is generally in their connection the *Nikāyas* speak of these practices.

THE SUMMUM BONUM

We shall now consider the value of the remark found in the Pāli texts that the ancient Brāhmaṇas of the different schools believed that all paths led to union with Brahmā (Brahma-sahavyatā).² In the cosmological accounts of the Pāli texts, Brahmāloka is deemed as the highest sphere of existence, next to Abhassarā and the gods who first appeared there regarded themselves as the first born and as such the lord and creator of all beings who originated after them.³ They deemed themselves as eternally existing.⁴ In the *Mahāgovinda-sutta*, it is clearly stated that the highest ambition of Mahāgovinda was to visualize Brahmā the highest god, and a graphic description⁵ is also given of Brahmā Sanaṃkumara. Brahmāloka, the highest sphere of existence, according to Buddhism, was attainable through the practice of the four brahmavihāras, viz., *mettā*, *karuṇā*, *muditā*, and *upekkhā*. The Buddhist accounts of Brahmā and Brahmāloka are practically an echo of the notions current among the ancient Brāhmaṇas, with this difference that the attainment of union with Brahmā was possible, according to the *Brāhmaṇa* texts,⁶

¹ The following is a stock passage occurring repeatedly in the Pāli texts: *Idha bhikkhave ekacco puggalo acelako hoti muttācāro hatthāpalekhano na ehibhadantiko* etc. See *Majjhima*, I, pp. 342-3.

² See *Dīgha*, II, p. 251. Barua, *Pre-Buddhist etc.*, pp. 43-44.

³ *Dīgha*, I, p. 18: *Aham asmi Brahmā Mahābrahmā abhibhū anabhibhūto aññad-atthu-daso vasavattī issaro kattā nimmitā seṭṭho sañjīta vasī pitā bhūta-bhavyānaṃ*.

⁴ *Dīgha*, I, p. 18: *nicco dhuvo sassato avipariṇāma-dhammo*.

⁵ *Dīgha*, II, p. 240: *Vaṇṇava yasavā, sirimā* etc.

⁶ *S. Br.*, XI, 44; 5, 6, 9 quoted in Keith, *op. cit.*, p. 450.

through the study of the Vedas or the performance of a sacrifice correctly, while, according to the Buddhist texts, it was possible only by becoming a recluse, leading an austere life of a brahmacārin and the practice of the four brahmavihāras.¹

The conception of Brahmā as the first born can be traced in the Ṛgvedic account of Prajāpati or Viśvakarman who is described thus :

“He is the god who is first born, the golden germ, Hiraṇyagarbha, who creates the whole universe, who gives life, whose commands the gods obey, whose shadow is death and immortality, who is lord of man and beast, of the mountain and the sea.”² In the *Brāhmaṇa* period too, Prajāpati is given the place of the creator, the supreme god, the ruler of the universe.³

Though to Prajāpati the highest place is accorded in the Vedic texts, and the same finds corroboration in the tradition preserved in the Buddhist texts, the idea of unity behind the diversity, the absence of any being at the very beginning appear also in the Vedic texts, though not in the earlier section i.e., (Maṇḍalas, II-(X) of the Ṛgveda. The earliest trace of this conception of unity is found in the Ṛgvedic hymn X. 86 of Dīrghatamas, where it is said : “They call it Indra, they call by many names, Agni, Yama, Mātariśvan.”⁴ It is further developed in the hymn X. 129 where is stated : “in the beginning there was neither being nor not-being : there was no atmosphere nor sky there was neither death nor immortality, nor night nor day : there was nothing else

¹ *Dīgha*, II, p. 241 :

Hitvā mamattaṃ manujesu brahme
 Ekodibhūto karuṇādhimutto
 Nirāmagandho virato methunas mā
 Etthaṭṭhito ettha ca sikkhamāno
 Pappoti macco amataṃ brahmalokaṃ ti

² Keith, *op. cit.*, p. 437.

³ *Ibid.*, p. 442.

⁴ *Ibid.*, p. 435.

in the world save the One which breathed, but without wind, of its own power.”¹ The above-mentioned two conceptions are linked up together in the *Śatapatha Brāhmaṇa* thus: “the first thing is stated to be not-being, then arises Prajāpati, who is the same as Puruṣa, and then the Brahman, the holy science,”² In the *Taittirīya Brāhmaṇa* again, the order is changed thus: the first entity is not-being, then springs into life mind i.e., the Brahman, and then Prajāpati.”³ In the same *Brāhmaṇa* again, we notice a further development, viz., the identification of Brahman with Atman and the enunciation of the theory that the knowledge of the Atman can free one from his actions—a notion traceable in the *Śatapatha* also.⁴ Its development into the philosophy of *tat tvam asi* or *so’ham* which we find in the early Upaniṣads followed as a matter of course. Buddhism did not go so far as to identify Brahman with Atman, but like the *Taittirīya* and *Śatapatha Brāhmaṇas*, asserted that Brahmā was preceded by ‘not-being,’ which was also according to it, the beginning or the real form of the manifest, which began with Brahman the personal. The ‘not-being’ in Buddhism is termed *Nirvāṇa* or *Buddhatva*, and hence one who attains that state is placed above the *Brahmaloka* or Brahman the personal. Buddhism only kept up the logical sequence by looking upon Brahman or the beings that originated after him as essentially *anātman* and avoided the illogical step taken by the *Brahmaṇas*, viz., to derive a real being from the non-being. It is this little but vital difference that made Buddhist and Brāhmanic thoughts separate from each other wider and wider, though issuing, in fact, from the same line of thought. Hence Buddhism and Upaniṣadic thoughts may be treated as contemporary developments, the former paving the way for the advent of non-Brāhmanic schools of thought,

¹ *Ibid.*, pp. 435-6.

² Keith, *op. cit.*, p. 443.

³ *Ibid.*, p. 444.

⁴ *Ibid.*, p. 450.

while the latter brought forth the various systems of Brāhmaṇic philosophy.

CHARACTER AND BELIEFS OF VEDIC PEOPLE

The people as described in the Ṛgveda were simple in their habits and mode of livelihood as also in their beliefs. They were in fact children of nature, looking upon the physical forces as so many friends and foes created by the Almighty Father for their reward and punishment. To them Dyaus (sky) was the father and Pṛthivī (earth) the mother, and other natural phenomena, viz., Uṣas, the Aśvins, Agni, Parjanya, Sūrya, the Adityas, the Maruts and the Angīrasas¹ were the children of Dyaus. To Varuṇa, they accorded the place of the ruler, dispensing justice and preserving ethical laws of the world and maintaining at the same time the order of the universe (*ṛta*) in the interest of sentient beings. With the growth of cosmological ideas, Varuṇa was superseded by another god and that was Prajāpati who was made the creator, ruler and preserver of the universe.² He is self-created, the first principle, the unity behind the diversity of the universe, and to him all gods and sentient beings owe their origin. He is in short the "material and efficient cause of the world."³ As the highest being he had no concern with moral laws,⁴ the maintenance of which was entrusted to Varuṇa.

Most of their hymns are nothing but invocations to and adorations of gods to help them in gaining their worldly ends. Their prayer was mainly for cattle and victory over the Dasyus, who lived in fortified cities and offered them effective opposition.⁵ Their constant struggle with the Dasyus hardly

¹ Keith, *Rel. and Phil. of the Veda*, p. 95; Dalal, *Hist. of India*, pp. 51 ff.

² Keith, *op. cit.*, p. 101, 437.

³ *Ibid.*, p. 438.

⁴ *Ibid.*, p. 101.

⁵ Were they the builders of the cities discovered at Mohenjodaro and Harappa?

gave them any respite to give their thoughts to matters spiritual. They were not devoid of any religious belief, to them nature in her beneficent aspect, was a constant friend, and to her they approached for having their wants fulfilled. They conceived of Indra and other gods as so many replicas of human beings, only possessed of supernatural powers, and which powers they exercised in aid of those persons who satisfied them by offering sacrifices. Indra is always ready to help his votaries, so also other gods whose aid is constantly sought for by their worshippers.¹ In short, to the Vedic Indians the pessimistic view of life in this world was yet unknown and hence to them, the question of liberation from the worldly existence did not arise.² The theory of transmigration did not trouble them nor the influence of *Karma* in shaping one's destiny. They, however, had a fear for the unknown and which fear in fact led them to perform sacrifices.³ They knew that a punctilious performance of the rituals of a sacrifice was all that was necessary for a happy life not only in this world but also in the next. A heavenly existence was all that they sought for by means of sacrifice.⁴ This outlook of life and the world continued among the Vedic Indians up to the close of the *Brāhmaṇa period*, (8th century B.C.) and it was only with the appearance of the Upaniṣads that we notice a change in their outlook of life, culminating in the appearance of the Buddhist philosophy of *dukkhaṃ* and *anityaṃ*.

¹ Keith, *op. cit.*, p. 441.

² Keith, *op. cit.*, pp. 243-257.

³ Dalal, *Hist. of India*, p. 125.

⁴ Keith, p. 461.

BUDDHA GAYA TEMPLE

Proceedings of the All-India Hindu Mahasabha Buddha Gaya Temple Committee which met at Gaya on the 8th & 9th July, 1935.

The Buddha Gaya Temple Committee of the All-India Hindu Mahasabha met at Gaya at Rai Hari Prasad Lal's residence in the afternoon of the 8th July, 1935. Bhai Parmananda, the Chairman of the Committee and Pandit Dwarka Prasad Chaturvedi, Babu Jagat Narain Lal, Bhikkhu Ananda Kausalyayana, Sjt. Devapriya Valisinha and the following persons were present :—

The Venerable Bhikkhu Ottama, President, All-India Hindu Mahasabha.

Babu Padamraj Jain, Secretary, All-India Hindu Mahasabha.

Sjt. Indra Prakash B.A., General Secretary, The Central Hindu Yuvak-Sangha, Lahore.

Sjt. Guruditta Mal, General Secretary, All-India Temple Protection-League-Delhi.

Mr. G. K. W. Perera, Bar-at-law, Member State Council, Ceylon.

Thakin Ba Sein, President, All-Burma Youth League, Rangoon.

Pandit Bajrang Prasad Sinha, Secretary, Behar Provincial Hindu Sabha.

Babu Jamuna Prasad Sinha, Secretary, Dt. Hindu Sabha, Gaya.

Babu Bishnu Narayan Sinha, Secretary, Hajipur Subdiv-Hindu-Subha.

Babu Chandradee Narain, Secretary, All-India Youth League, Patna.

The Committee decided to visit the Buddha Gaya Temple first and did so in the same evening. After the visit to the Temple which lasted for an hour in the course of which the members carefully studied and examined the different points of views relating to the temple, the members and the above-mentioned gentlemen met the Mahant of Buddha Gaya at his residence. The Mahant gave a cordial reception and had a friendly talk.

Under the Chairmanship of Sjt. Bhai Parmananda, the Committee met at Rai Hari Prasad Lal's residence at 9 P.M. on the same night, and decided the line of work before it and after discussions in which all the members present took part, agreed unanimously that it need not invite evidence or carry on investigation into the history of and the proprietary rights relating to the temple but should confine its attention to arriving at an amicable settlement of the question of the management of the temple.

The members agreed that the settlement arrived at by the Committee should be final, subject to the approval of Sri Sankaracharya of Govardhan Math on behalf of the Sanatanists and of the Sangh Raja of the Bhikkhu Sangha, Ceylon, on behalf of the Buddhists.

The following resolutions were then passed after a detailed discussion :—

(1) (a) That the Committee places on record its high appreciation of the work done by Babu Rajendra Prasad and the Committee appointed by the Muzaffarpur Session of the Behar Provincial Hindu Conference in producing such an excellent and elaborate report (Chaturvediji does not agree with all the views expressed in Rajendra Prasad report).

(b) As the main work to which the committee has to confine itself is to find out ways and means to bring about an amicable settlement between the parties concerned it does not consider it necessary to further investigate and take evidence in the matter.

2. It was proposed that a Committee be formed for the management of the Temple affairs but it shall not concern itself with the existing legal rights of the Mahant over the Temple.

There were prolonged discussions over the proposal. The meeting adjourned late at 11 P.M. till 9 A.M. on the 9th July, 1935.

The adjourned sitting of the Hindu Mahasabha Buddha Gaya Temple Committee met again the next morning with Bhai Parmananda in the Chair.

The Buddhist members suggested that the words 'of the Mahant' should be replaced by 'of any party' but the Sanatanist member Pt. Chaturvediji insisted upon the retention of the words 'of the Mahant.' After much discussion by both parties the Chairman appealed to the Buddhist members to agree to the resolution as it is.

Regarding the proportion of members on the Committee of Management, the Buddhists claimed their majority and the Sanatanists their majority. The Chairman and other members of the Committee pressed both sides to agree to an equal number of Buddhists and Sanatanists including the Mahant on the Committee with one additional member who shall be one of the Hindu Ministers of the Province. This was unanimously agreed to.

Further it was unanimously agreed that the Committee should consist of nine members, four from among the Sanatanists, including the Mahant or his nominee, four from among the Buddhists and one Hindu Minister, out of the Hindu Ministers of the province to be chosen by the Sanatanist members of the Committee.

The Committee shall appoint the first members of the Buddha Gaya Temple Committee of Management. If any vacancy occurs in the Committee by death, resignation or otherwise, such vacancy occurring amongst the Sanatanist members shall be filled up by the remaining Sanatanist

members. If it occurs among the Buddhist members, it shall be filled up by the remaining Buddhist members.

Consent to this of Shree Sankaracharya and of the Sangharaj of the Buddhists should be asked for, within one month from the date the letter is posted to them. Replies to be sent to Sjt. Bhai Parmananda, c/o. All-India Hindu Mahasabha, New Delhi.

At the end Pandit Chaturvediji proposed a vote of thanks to the chair and the proceedings of the Committee concluded.

(Sd) BHAI PARMANANDA.

*TIBETAN EXPLORATION

BY SRI C. SEN.

Tibet, the Land of Snows, has not yet been fully mapped out and included in books of travel as a place where one may pay a visit to enjoy a holiday. The average man regards it as unsafe if not positively dangerous, and the information that the specialist offers does not remove his fear and distrust. Lying on the heights of the Himalayas, Tibet has no where an altitude under 12,000 feet above sea level within its vast area of 463,200 square miles. It is in the popular language the "Roof of the World", and the cradle of all kinds of magic and mystery. People live there very much in the way they did thousands of years ago, occupied with endless ceremonials to keep off evil spirits and to make peace with malignant deities. Their life is almost entirely cut off from that of the rest of the world by their unique geographical situation and by their habits of living in immeasurable solitude for cultivation of spiritual and esoteric powers.

* MAGIC AND MYSTERY IN TIBET—By Alexandra Navid-Neel with an Introduction by Dr. A. D'Arsonval. Published by Claude Kendall, 70 Fifth Avenue, New York. Pages 320. With 15 Illustrations.

Madame Alexandra David-Neel who spent fourteen years continuously in this strange land has taken upon herself the task of setting out some of her experiences in the pages of this work of absorbing interest. Tibetan life is permeated by the supernatural and a Tibetan has an absolute faith in demons and spirits as well as in the magic by which their malicious influences may be overcome. The heroic explorer to whom we owe this narrative has pursued in general a strictly objective method. She has offered the information which she could obtain by means of her researches without any disdainful comment upon the credulousness of the men who freely circulate stories of supernatural phenomena without for a moment doubting their truth.

The book mostly contains what the author has personally known and observed. On occasions she introduces stories that she has been told by friends in Tibet. She met learned Tibetan scholars like Kushog Chödzed and Bermiag Kushog by whose learning and voluminous memory she was struck. The theory of re-birth, originally taken from Buddhism, has undergone an interesting local evolution in which *bardo* or an intermediary region where disembodied spirits walk forlorn before re-incarnation and the idea of "Etherial double" play an important rôle.

Tibetans use accurate language to the dead before the corpse is carried away after a last meal offered to it, pointing out to it that it must feed well for its long journey and not come back to its earthly relations under any mistake of its being still alive. Some people even tell malicious lies to the dead to frighten them away for good from approaching the old habitations. On the death of a man, a lama utters the magic syllables *hiḱ! phat!* so as to free the spirit and cause it to escape by means of a hole that the mystic expressions open in the skull.

The funeral is regarded as a fitting occasion for a supreme act of charity, and the body is left in accordance with the last wishes of the dead man on the top of a mountain to be

devoured by wild animals, or is thrown into the water where fish and otter may feast upon it. The body may also be offered to *Tisas* or demi-gods by burning it to ashes, or to worms by burying it in the earth.

Certain ghastly rites are performed by magicians in Tibet which are supposed to cause an accession of their supernatural powers. They apply their lips to those of the dead man and by practising great concentration they communicate a temporary life to the corpse. It springs up, gathering strength every moment, and unless the magician chews off the tongue of the corpse when it puts out it, he loses his life at the hands of this horrible creature. The tongue thus chewed off is supposed to have great virtues. A magician showed a piece of desiccated flesh to Madame David-Neel which he explained as the price of his communications with the dead.

Madame David-Neel has a great deal to say about the *Gompa* or monastery of which she seems to have a very thorough and accurate knowledge. Literally it means a "house in solitude," and is to be met with on high mountains in a region of absolute silence and desolation. "Transcendental knowledge, mystic realisations, mastery over occult forces, such were the aims for the pursuit of which were built the lamaist towering citadels and those enigmatic cities concealed in the mazes of snowy hills." In all large monasteries there is arrangement for imparting instruction in these four subjects:—Philosophy and Metaphysics, Ritual and Magic, Medicine according to Chinese and Indian methods, and the Sacred Scriptures. Professors of Ritual and Magic are held in high esteem, and to them is officially entrusted the welfare of the realm. Other subjects like Arithmetic, Grammar, etc., are also taught but not within the monasteries.

It is interesting to know that the Lamaseries do not provide free board and lodging to all who enter them for leading spiritual lives. Some members of these monasteries get food and lodging for menial services rendered by them. Others earn their subsistence by trade which is a very

common method of increasing the revenues of these religious houses. A monastery may have a population of several thousand men over whom is elected a presiding monk who is assisted by a staff of officers, all clerics. The *gompas* own extensive landed estates with numerous tenants to whom they administer justice. They have a police force recruited from the ranks of monks. These men are remarkable for their unwashed appearance and the carefully-cultivated brutality of expression. They are responsible for the peace and security of the monastery and estates belonging to it. The administration of a *gompa* is as complicated as that of a town, requiring different grades of ability and intelligence.

A word may be said about *lama tulkus* regarding whom European travellers before Madame David-Neel had little to say. In the present work we have a very full and satisfactory account of the subject. *Tulkus* are reincarnations of saints and seers and have the power of recollecting their past lives and forecasting their future ones with details of parentage and the places of birth at the time of their death. The word *tulku* means a phantom body created by magic. One may have more than a single such body at a time. Generally the officials of a *gompa* seek the reincarnation of a *lama tulku* two years after his death. But it is not always that the quest is successful and there are times when it extends over several years.

"A number of objects such as rosaries, ritualistic implements, books, tea-cups, etc., are placed together and the child must pick out those which belonged to the late *tulku*, thus showing that he recognizes the things which were *his* in his previous life." (P. 124). Madame David-Neel has herself witnessed one of the *tulkus* standing the ordeal with an accuracy of memory which brought conviction to all beholders.

Another subject of interest treated by our author is the *lung-gom-pas runners*. These men seem to be carried on wing through space, travelling for hours together without the least exhaustion in a sort of ecstasy. They are fleetier than a horse.

The control of "internal air" is supposed to explain this gift. Madame David-Neel had more than one occasion to witness this remarkable feat.

The *Respas* about whom the author speaks from personal knowledge, wear a single cotton garment even in the depth of winter, some among their number even dispensing with it altogether. Surrounded by snows on all sides, they are yet able to keep their bodies warm. The mystic name for this heat is *tumo*. The author says that she has herself obtained remarkable results from her experience of this.

Madame David-Neel describes telepathy as a widely-practised branch of Tibetan lore, comparable to wireless telegraphy in the west. She explains the special conditions in Tibet facilitating this practice. She speaks of this subject also from personal experience.

There is much else that is interesting in the book to which we cannot even make a bare reference in a short review like this. Madame David-Neel has compiled her material with great industry and has placed it at the disposal of the reader in a form which is eminently interesting and attractive. She has approached her subject with sympathy, having lived the Tibetan life for so many years in those high table lands. Her account will be found indispensable for a knowledge of Tibet. The only defect in the book, which has been beautifully printed and bound, is that it lacks an index.

MEDITATION ON THE ORIGATION AND DESTRUCTION OF WORLDS

BY ANAGARIKA B. GOVINDA.

Slowly the blue warm summer night came across the sea while the huge crater of Mount Vesuvius was shining in deep purple. Yellow bushes of *ginestro* or flowers of San Costanzo, as the people call them, reflected the waning rays of light. Phantastically shaped lava masses which had come down the mountain side in mighty streams during the last eruptions, now forming a chaos of huge black rocks and boulders almost suffocated the gay patches of colour in which the light had taken its last refuge. The demons of darkness were fighting with the guardians of light. The Gulf of Naples was lying at my feet like a magnificently framed mirror with the towns as mosaics in its frame.

The cloud of smoke above the crater of Mount Vesuvius which had shown me the way all the day long, disappeared when I was approaching the foot of the summit. With difficulty I toiled along the narrow zigzag-path across the steep slopes of ashes.

Meantime it had become night. Naples was transformed into a glittering sea of sparks, from which multicoloured fire-flowers were rising—innumerable fire-works in honour of some saint. The starry sky was so clear that the whole air was pervaded by delicate light. The enormous cone of the crater with its absolutely even surface, on which I was climbing, seemed to be without connection with the world below and to lose itself in the sky above.

A little below the edge of the crater the path took a turn, moving in a slowly-ascending spiral. I had the impression of hovering above the Gulf and the illuminated towns which appeared like a glittering milky way.

The grandeur of this experience made me almost forget the aim of my excursion. Stars above me, stars below me—was I not swinging myself in the rhythm of the stars?

Suddenly a wide abyss opened before me and an immense fire column rose from the depth with frightful noise. Overwhelmed by this impression I shrank back. The noise of the lava, thrown up into the air and falling back into the bottomless abyss from where it came, impressed me even stronger than the sight. I almost felt the solid ground pulled away from under my feet and myself falling into the void, as in a bad dream. The *horror vacui* overcame me in its most elemental form.

Slowly I found myself back and at last I ventured to descend into the crater. I settled on a rock projecting from the inner wall of the crater in order to spend the rest of the night there. The blankets which I had taken with me to protect myself from the cold air in the altitude, now served to protect me from the heat, because the rocks on which I sat were steaming hot and actually vapours were emanating from them from time to time.

In spite of the fatigue of the ascent I was no more tired. I was gazing spell-bound into the thundering fire-gorge. The walls of the rocks stood glowing red against the dark starry sky. The rain of sparks, surrounding the column of smoke and fire and dancing along the oblique walls of the eruption cone in the centre of the crater, became one with the twinkling stars: The sparks are hovering up-and-down, born from fire, falling back into fire. Up and down the worlds are swinging, born from fire and again bursting into fire,—birth and death in eternal change.

What I saw here was the same spectacle that goes on, in the same way, on innumerable celestial bodies from time immemorial to eternity,—a cosmic spectacle! Whether I was on the earth or on another planet of the universe, whether in this or in that solar system—I was with the whole cosmos. Thus I felt myself a spectator before the great stage

of the world. But in spite of this standing aloof, I really experienced the world as such for the first time.

I felt her terrifying breath, her pitilessly forward pushing strength. This earth seemed to me like a huge living being, a fertile goddess:—the great mother who daily and hourly brings forth millions of creatures just as incessantly as she throws glowing masses of lava out of her womb. Millions she nourishes at her inexhaustible breasts. But as the masses of burning lava fall back into the endless depth, so she devours again her innumerable creatures.

The subconscious knowledge of this endless circle made me shiver when hearing the noise of the falling lava,—the frightful anticipation of the bottomless abyss Samsara. Certainly, it is the most awful dream to fall into the void.

I had the same experience now from tangible reality.—Was I, who thought to be a spectator, not myself one of those creatures of the awful goddess? And was not she, who now appeared divine to me in her might, one of those hovering sparks? And all these hosts of sparks, these celestial bodies, these suns, these systems of stars and groups of world-systems: are they not in an eternal whirlpool?

I followed the course of my thoughts back to the beginning and saw my body sitting quiet and immovable in that tumult. But scarcely did I pay attention to it when I perceived a thousandfold movement and a continuous process of birth and decay. The breath rises up and down like the lava before my eyes and equally representing a "burning process." The blood circulates incessantly in the veins. Currents of energy flash through the nerves. Cells grow and unite and die off. Atoms vibrate and rotate like planets, forming groups and systems until they too dissolve again. In even a higher degree sentiments, sensations and thoughts are compounded and transitory. So, what I call my personality is identical with the conception "world", subjected to restless change.

Where is the way out of this world of decay to the peace of immortality, to the realm of deathless rest? It is not here and not there ; for wherever I look, through worlds and world cycles, nowhere is salvation. Thus only one place is left: there where my eye cannot penetrate, within myself opens the gate of salvation. Only here I may embrace and conquer the world—and extinguish the fire. He who knows the cause of burning knows the means of extinguishing.

I remembered the Buddha's fire-sermon: "Sabbam bhikkhave ādittam." Everything, O monks, burns !—And what, O monks, burns? The eye burns, O monks, the visible forms burn, the eye-consciousness burns, the contact of the eye with its objects burns, the sensation resulting from the contact of the eye burns, be it pleasurable or unpleasurable or neither pleasurable nor unpleasurable. And with what does it burn? Verily, I tell you: it burns with the fire of lust, with the fire of hatred, with the fire of ignorance. It burns with birth, old age and death, with lamentation and pain, with sorrow and despair. The ear and the sounds, the nose and the smells, the tongue and the taste, the body and the bodily contacts, the mind and the phenomena burn, and so do all sensations resulting from them. All that burns with the fire of greed, hatred and illusion.

But he who perceives this, will no more be subject to all these sense-activities and illusions. He will liberate himself from passion (*virāga*). By the absence of passion he gets free ; having got free he knows "I am free. Re-birth is exhausted, the holy life is lived, what has to be done is done, there is no more return to this world. Thus he knows."

My heart rejoices in the anticipation of freedom. Already now I feel as if released from heavy fetters. Serenity rises in me, born of the sensation of release. Roundabout rages the ecstatic dance of the world, fire is thrown towards the sky, worlds and beings are born and pass away in the glowing breath of the universe. Eternally the cycle goes on

from birth to death, from death to birth, from form to form—but something in me has entered on the path that leads out of the circle.

Dawn had come. The smoke above the fire column which had been blazing red until now was changing into a greyish white mass which sometimes changed into yellow and greenish tints. The gigantic amphitheatre of the crater in whose midst rose the eruption-cone, surrounded by melted lava, was now to be seen in all its greatness.

When the last star had disappeared I climbed the highest crest of the crater's edge in order to enjoy the sun-rise. Down below there was still dawn and all villages were sleeping peacefully at the foot of the threatening mountain : a picture of human fatalism.

At last the sun rose above the mountains. The sea was reflecting her glory. The mountain-peaks were shinning like golden crowns while the valleys were still filled with blue shadows. The islands far away, merged in light, were greeting across the sea, full of hopes. I gazed back into the flaming abyss for the last time, as if to persuade myself of the reality of the experiences of the night,—then I turned to the valley towards my island house in the sun of a new day.

BUDDHISM AND SOME CURRENT PROBLEMS

BY DR. B. E. FERNANDO.

Buddhism is a living religion, followed to-day and not only in the times when the Scriptures were written, by many millions of our fellow men in many countries of the East. And being a living religion it is a way of life, a manner of conducting oneself. If a man lives his life, or tries to live his life, in the way the Buddha recommends, then he is a Buddhist just to the extent that he does so, whatever he may call himself. And if he does not live or try to live the life the Buddha advises men

to live, then just to the extent that he does not do so, he is not a Buddhist. Thus, Buddhism is not just a matter of labels. Buddhism is not a matter of label but of life. It is not what you call yourself, but the way you live that matters.

This being so, those of us who are striving to spread Buddhism in the West have no illusion about the great difficulties which lie in the way of such an undertaking. To get people to change their way of living, their way of thinking, their whole manner of envisaging life and their own place in life, cannot be done in a few days or months or years; especially when we have to deal with a section of the human race which is so self-opinative, so ingrainedly individualistic as is the West, and so proud of its own knowledge and achievement. That knowledge and achievement has been all in the direction of the conquest of the material universe, and so materialism, to use that current term, is the real philosophy of the Western world. What prospect, therefore, is there of any considerable number of western people coming to a pause and stopping to consider seriously the tenets of a religion like Buddhism which is the very antithesis of materialism?

However, we are not engaged on such a forlong hope as it looks at first sight. There are a few people in the West who are sick and tired of the materialistic way of regarding life. They find in it nothing that permanently satisfies them; and they are looking for, they are anxious to find, some way of life that promises to meet their requirements, and give satisfaction to their minds and hearts. They do not find this satisfaction in the current, traditional beliefs of their own part of the world. It is to these people, few as they may be, that we offer the ethics and philosophy of Buddhism as that of which they are in search, as that, indeed, of which they are *in need*, if they are to find any comfort and solace in life, any reason for going on living.

And the way things are now in the West, to go on living seems to have no point in it, so imminently does wholesale death in another great war seem likely to break upon this

unfortunate continent. On all sides, we hear much talk about disarmament on one hand, and in other quarters about having armaments so as to be able to keep the peace. But through it all, there cannot be the least doubt that the world is preparing for another great war that will throw the carnage of 1914-18 into insignificance. Some nations in their intense individualism have grabbed everything they could lay their hands on, and now are very anxious to disarm the others in order that they themselves may continue in undisturbed possession of what they have obtained by means fair or foul. They talk of peace, they are very anxious to secure peace; but this peace they are after is not born of any genuine desire for peace itself, but is only the outcome of an intensely selfish desire to prevent others from dispossessing them of their acquisitions and gains. But to a Buddhist, genuine peace and therefore happiness, can never come by this clinging to possessions, but only by the willingness to renounce them. In the present state of affairs, peace might come, genuine peace, not forced peace—by the Buddhist teaching making its way among the nations and affecting their national policies so that they would be willing to do justice to each other all round, and to give up, to renounce, some of their present possessions, where justice and equity, and consideration for others, require it.

But to come down to the individual man who goes to war, why does he do it? Why does he go out to fight another man, to do all the damage he can to the other man's body to the point of killing it? The ordinary man who goes to war has no grievance or grudge of his own against the other fellow who is fighting on the opposite side in the fight. So why does he do it? The truth is, both of the opponents who are trying to maim and scorch and burn and poison and choke each other with gas, are each alike the innocent victims of a system of grab on the part of the nations to which they belong. But a nation is not an abstract entity hovering over these men and making them do what it wants. They themselves make up the nation; they themselves are the nation. So, the surest way to bring

peace, to make the insanity and savagery and stupidity of war cease, is to spread knowledge and understanding such as the Buddha taught, among the younger generation of all the countries where war is now threatening to sweep them all into a fresh holocaust.

Buddhism would teach each of these young men, these boys, that the man against whom he goes to fight is as much a creature of good and evil as himself, not different in any way. If there is hatred between his nation and the other, the Buddha would have him realize that never, never in this world does hatred come to an end by being met by hatred. That this *never* happens, never can happen. The Buddha teaches all men, wants all men to understand, including the young men and boys and Europe at this moment, that the hatred of other nations for theirs will never end until they meet it with its opposite, friendliness, kindness, love, and, of course, with the attitude, the deeds, which are the expression of that friendliness and kindness and love.

How are we to get the youth of Europe really to believe, and act on this principle? Well, the Buddha teaches us that in this great continuous circle of birth and death in which all creatures are ceaselessly being carried round, there is not a single person in this or any other world who at some time or another in the past has not been born in a close relation to every other. That is a tremendous thought with tremendous implications, if you will take it into your minds, and let it sink in, and heedfully consider it in all its bearings. Buddhism does not take that limited view of life which is prevalent in non-Buddhist countries,—that intensely individualistic view of each human life as a single little separate entity from all others, appearing for a few short years, just once, on the stage of this visible world's life, and then disappearing again from it for ever. It envisages all life as one indivisible whole, and its various manifestations, in you and me and the next man, as only the temporary appearance of something that repeats that

appearance again and again, and has done so through all the uncountable ages of the past, and will go on doing so through all the uncountable ages of the future, until it reaches the end of all these appearances in what we call Nibbana. So, in the course of these many appearances, we have already come together many times, in closest relations, all of us who now to-day variously call ourselves Orientals, or English, or French, or Germans, or what not. At some time or other, in the limitless past, each of us, of all the nations on all the continents of this little planet we all live on, have been brothers or sisters, fathers or mothers, to one another. So now, if we go to war and strike at and try to kill another fellow man, in this man whom we call our "enemy" we are trying to hurt and kill one who in a former lifetime was a friend, or a brother, or a father to us. There you have a consideration, there you have an idea to think about, that ought to help stay our hands from shedding the blood of a fellow man in the wholesale mass killing we call war. And if each individual in every nation looked at the matter in this way, and felt the force of this idea of his close relations with every other man on the face of the earth, of all nations without any exception, then he would refuse to go out to kill these other closely related men ; and statesmen perforce would simply have to find some other way of adjusting the differences between the nations they now represent or misrepresent, than by the ghastly way of seeing who can kill the largest number of men in the shortest time.

BOOK REVIEW

THE ROERICH PACT AND THE BANNER OF PEACE—Proceedings of Third International Convention for the Roerich Pact and the Banner of Peace, Vol. II., New York 1934, Pp. 189.

The convention which was held in Washington on November 17 and 18, 1933, and which has been fully reported in this beautifully printed volume, was a great historic occasion and to quote the words of the Honourable Henry A. Wallace (United States Secretary of Agriculture), "There has been nothing like it in the world since those early Red Cross meetings held in Europe 70 years ago by Henry Dunant, the great-hearted Swiss who saw the chance to get the nations of the world to sign a pact to respect the Red Cross as a symbol of neutral suffering in time of war".

As is now well-known, the Roerich Pact, conceived by Prof. Nicholas Roerich, was formulated in the light of the codes of International Law by Dr. Georges Chklaver, Doctor of International Law, and Professor Albert Geouffre de La Pradelle, Member of the Permanent Court of International Justice at The Hague.

At the Washington Convention of November 1933, thirty-five nations were represented either by their Delegates or by authorised Observers, and speeches were given by leading Statesmen and thinkers from every part of the world, expressing enthusiastic approval of the Pact and the Banner of Peace in which they saw a far-reaching promise of the continued preservation of all works of art and of all sites and monuments of cultural significance. The speakers congratulated Prof. Roerich on his noble project which was nearing its fulfilment by the support given to it by all the

great powers of the world at the end of thirty years of incessant labours in its cause.

There is no doubt that the Pact and the Banner of Peace will descend to posterity as one of the most important documents of the 20th century, and men will always gratefully remember the originator for the practical step taken by him in securing the interests of art and culture. The Banner of Peace together with the Red Cross will reduce the brutality of war even if they do not succeed in removing the possibility of war, and it is no little gain to civilisation that nations will no longer countenance the destruction of the world's artistic treasures and that the mutilation of the Cathedral of Rheims will never be followed by other outrages on the fruits of the spirit whose continuity of existence is a guarantee of human progress and welfare.

The volume contains hundreds of messages sent by Societies and individuals who could not attend the Convention including one from Sjt. Devapriya Valisinha.

The volume will be found to be both useful and interesting by anyone who reads it. The points of view from which the Banner of Peace have been commended by the most authoritative and original minds of our time offer an illuminating comment upon the international situation to-day, and an acquaintance with the book will form an introduction to those questions which are daily increasing in seriousness and which address themselves to every thinking mind of our time.

Deva Prasad Ghosh,
Calcutta University.

NOTES AND NEWS

BUDDHAGAYA TEMPLE MANAGEMENT.

On another page we are publishing the authorised report of the proceedings of the Buddhagaya Temple Committee meeting held at Gaya on the 8th and the 9th July. As the readers will notice, the Committee has been able to come to a provisional agreement with regard to the management of the Temple. The agreement is subject to the approval of the Sankaracharya of Govardhan Math in Puri and the Chief High Priest of the Bhikkhu Sangha in Ceylon, on behalf of the Buddhists.

Though the terms of the agreement fall far short of the demands of the Buddhists who have an indisputable right over the temple, there is every likelihood of the settlement being accepted by them with slight modifications for the sake of peace and harmony. Buddhist members of the Committee appear to have agreed to most of the proposals at the special request of the President of the Committee, inspite of their differences of opinion on vital matters like the rights of the Buddhists and the Mahant over the temple. Buddhists can never admit that the Mahant has any right over their most sacred Temple on earth inspite of whatever opinion may be held by individual persons. In the opinion of the Rajendra Prasad Committee, Mahant's position is that of a "squatter" who had come into possession of the Temple by a mere accident, and as such it is beyond our comprehension as to what rights he can have except that of a trustee. Whatever this may be, we are willing to abide by the decision of the Committee which has, of course, refrained from expressing its views on the question of rights, if only for the sake of peace.

If the proposed settlement becomes a fact, a new era will commence at Buddhagaya after many centuries and the

Maha Bodhi Society can take just pride in having accomplished its great mission at least partially after forty-two years of strenuous activity.

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A NEW EUROPEAN BHIKKHU.

Mr. H. E. Taylor who came over to Ceylon from England towards the end of last year, was ordained a bhikkhu on the Wesak day. He has assumed the name of Upāli. He has always shown keen interest in Buddhism, having been in close touch with the British Mahabodhi Society in London and had taken the initiative in founding the Croydon Buddhist group. Ever since his arrival in Ceylon he has been usefully occupied in the study of Buddhism at the well-known Vidyalankara Temple at Kelaniya. May his example find more and more imitators in the west where the aggressive desire of conquest and subjugation still continues to be a raging fever in spite of the famous doctrine of brotherhood so warmly preached by the High Priests of The League.

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ANOTHER EUROPEAN TO BECOME BHIKKHU.

Mr. Frederick Knowles, also a member of the British Mahabodhi Society, proceeded to Burma by way of Ceylon, about a couple of months ago, with the object of becoming a bhikkhu. We count upon the co-operation of such sincere devotees to carry the message of the Master to western countries where it will pave the way for a better understanding of the East, and will secure the cause of peace more than any disarmament conference has ever done.

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MISS LOUNSBERY'S FRENCH TRANSLATIONS.

Miss Lounsbury, President of Les Amis Bouddhisme, has done and is still doing much to popularise the Buddhist doctrine in France. Her summer schools and study circles have

created a demand for reliable and accurate exposition of the Master's teaching in easily accessible forms. This earnest worker has quickly responded by bringing out a volume entitled "La Meditation Boudhique" in which she has assembled very useful information regarding the different modes of Buddhist meditation with the help of books published in the English language to which she has added notes of her own, gathered by her from Bhikkhu scholars from Ceylon and other countries who have passed through France in the course of their missionary tours. This valuable book includes a translation of some writings of Dr. Cassius Pereira on Anāpāna Sati, and it is desirable that some competent person should undertake a translation of it into English, which will no doubt prove equally useful as a guide to those who want to become acquainted with the subject.

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HELP FOR THE PUBLICATION OF "DHAMMADUT".

Mr. W. E. Bastian, J.P., the well-known Buddhist of Colombo writes:—

"I was delighted to hear about your new Hindi monthly called "Dharmadut", and beg to enclose a donation of Rs. 10 in aid of this noble work.

Please send me a few printed copies to enable me to circulate among the Hindi friends of mine now residing in Colombo."

This is the first help we have received towards the publication of our new monthly. While we thank Mr. Bastian for his help, we hope others will follow his example.

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DHAMMACAKKA FESTIVAL AND THE OPENING OF THE "MAHA BODHI VIDYALAYA" AT HOLY ISIPATANA.

The sacred Dhammacakka Festival or the Anniversary of the "Turning of the Wheel of Law" was celebrated by the

Maha Bodhi Society at Sarnath on the full moon day of July in a befitting manner. The opening of the Anglo-Vernacular Middle School also took place on the same day. Prof. Dhammananda Kosambi presided over both the functions. The audience numbered over two hundred among whom the following prominent persons were noticed:—Sri Prakasji, M.L.A., Principal Narendra Deva, Dr. Moti Chand, Rai Kissen Das, Paramahansa Raghavadasji, Rudradevaji and Mr. Kosetsu Nosu. Seth Jugol Kishore Birlaji and Sj. Shiva Prasad Gupta were present in the evening. There was an interesting programme which lasted for the whole day.

The programme commenced at 8 A.M. with a service by the resident bhikkhus. Bhikkhu Ananda Kausalyayana explained the Dhammacakka and other Suttas recited by the bhikkhus and they were further elucidated by the President. At the close of the service the visitors were taken round the famous ruins by Dr. Moti Chand who gave a vivid account of the ruins, their history and importance. This brought the morning programme to a close. At 12 noon the Society gave a luncheon to those of the visitors who remained for the afternoon's function.

The meeting in the afternoon commenced at 3 P.M. After the five precepts were taken and a batch of school boys had sung a song composed for the occasion, Sj. Devapriya Valisinha welcomed the visitors and explained the purpose of the meeting. With regard to the School he said that the idea was existing with the Society for a considerable time and that it was the enthusiasm of Baba Raghavadasji who promised to help him that made him venture on the scheme sooner than he had expected.

Sri Prakasaji, Acharya Narendradevaji, Rudradevaji and Ananda Kausalyayana spoke in favour of the school and hoped that it would become a very useful institution.

Paramahansa Raghavadasji appealed to the leading citizens of Benares to assist the school so that it might grow in usefulness.

Prof. Kosambi said that he was very glad to associate himself with the work of the Maha Bodhi Society as he felt the need of Buddhistic ideas in India. He paid a tribute to the late Venerable Dharmapala whose selfless efforts had paved the way for the spread of Buddhism in this country. With regard to the School, he expressed the hope that it would not make the mistake of other educational institutions where intellect is developed without inculcating ideas of compassion and love towards one's fellow beings. The dangers of a one-sided education are evident throughout the world. In declaring the School open, he wished the School a long career of usefulness.

With a vote of thanks to the President and those present by Revd. Ananda Kausalyayana, the proceedings terminated.

Owing to the breakdown of the Magic Lantern, Dr. Matichand's lecture on "Ajanta Frescoes" had to be postponed.

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BUDDHIST MISSION TO MALABAR.

As mentioned in our last issue, the Maha Bodhi Society has taken up the question of sending a Mission to Malabar where a large number of people are desirous of embracing the Buddhist faith. Revd. Ananda Metteyya, a well-known Buddhist preacher of Ceylon, has been approached to undertake the work. He is expected to leave Ceylon by the middle of August with a Malayalam bhikkhu to assist him.

In this connection we are glad to announce that several liberal-minded Hindus have generously agreed to help the Society to make its work in Malabar a success. We hope the Buddhists of all countries will co-operate with the Society in its new undertaking.

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WESAK IN AMERICA

In commemoration of Buddha's Birthday the Maha Bodhi Society in collaboration with the Roerich Society presented a

programme on May 18th, Dr. Charles Fleischer acted as chairman, and the speakers included Messrs Gobind B. Lal, Verne Dyson, K. Das Gupta.

Various phases of the influence of Buddha and his Teaching on the spiritual life of peoples were discussed by the speakers. The audience expressed great appreciation of the beauty and solemnity of the occasion.

The programme was held in the Hall of the East of Roerich Museum in New York, before a Buddhist Shrine. Mr. K. Y. Kira, Treasurer of the Maha Bodhi Society was also present.

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REV. KASYAPA IN PENANG.

Rev. Jagadish Kasyapa whose interesting article on "Paticca Samuppada" appears in this issue, is at present residing in Penang. He is utilising his stay there in studying Chinese and at the same time giving discourses on the Dhamma to the members of the Penang Buddhist Association. His lectures are being highly appreciated. In the course of a letter to the Editor he writes:—

"I find the people of Penang very sincere and enthusiastic about the Dhamma. I have started a "Meditation Class" at the Association, where I am teaching the fundamentals of meditation. It looks so beautiful when all men, women and children sit together to meditate."

We wish the Bhikkhu every success in his work as we ourselves feel that there is a great future for Buddhism in Penang.

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CONVALESCENT HOME FOR CEYLON MALARIA ORPHANS.

Ceylon Daily News reports that the opening of the above home took place on the 16th July before a large gathering at Pannipitiya, near Colombo. The home is the outcome of

the generous donation of Rs. 1,000 given by Seth Jugol Kishore Birla sometime ago to our Ceylon Malaria Relief Fund. Twelve orphans were admitted on the first day and there is arrangement for another 13 boys. Such a Home was a great necessity as there are hundreds of orphans who are without any shelter, as a result of the epidemic of Malaria which carried away no less than 50,000 people in the course of three months. We express our deep gratitude to Seth Jugol Kishore Birlaji for enabling us to make a start in this humanitarian work.

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I. B. U. A. TO START LANGUAGE CLASSES IN CALCUTTA.

The International Buddhist University Association has completed all preliminary arrangements for holding language classes in Calcutta from the first week of August this year. The languages to be taught at present are Sinhalese, Burmese, Chinese and Tibetan. The object of the University Association is to train young men for doing research work in Buddhism with a good linguistic equipment. The number of languages will be considerably increased if there is an adequate response to this arrangement.

A Correction.

In order to correct a number of printing mistakes we reproduce the following table which appeared in "Concentration and Meditation" by Anagarika B. Govinda in the last issue of our journal.—*Ed. Maha Bodhi.*

UPĀCĀRA BHĀVANĀ . APPANĀ BHĀVANĀ

I. JHĀNA	III. JHĀNA	IV. JHĀNA
10 kasināni 10 asūbhā 1 kāyagatāsati 1 ānāpānasati 4 Brahmavihārā	mettā karuṇā muditā	10 kasināni ānāpānasati upekkhā
{ RŪPA-JHĀNA }		
{ ākasānañcāyatana viññānañcāyatana akīñcaññāyatana nevasaññānāyatana }		
→ ARŪPA-JHĀNA		

4 āruppā

(30)

(10)

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* * * * *

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चरथ भिक्खवे चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय अत्याय
हिताय सुखाय देवमनुस्सानं । देसेषु भिक्खवे धम्म' आदि कल्याणं मज्जे कल्याणं
परियोसान कल्याणं साधनं सव्यञ्जनं केवलपरिपुष' परिसुद्धं ब्रह्मचरियं पक्कासेषु ।

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—MAHAVAGGA, VINAYA PITAKA.

Vol. 43.]

SEPTEMBER, B. E. 2479
C. E. 1935

[No. 9.

TRAINING THE MIND

BY JAGADISH KASYAPA, M.A.

We are constantly knowing one thing and forgetting another.

While walking on the road, we happen to see a certain man and know him to be such ; but, as we pass on, his memory fades away gradually into oblivion. By that time, some other object—say a cart or a house occupies the focus of our attention and we become aware of it. As we pass on still further, that memory too fades away.

Thus, we always know one thing and forget another, know still another and forget that too, and so on and on. From our very birth this process of knowing and forgetting is continuously flowing without any gap whatsoever.

Even when we cease to receive impressions from outside—as while asleep—this process is not suspended. For then, our previous impressions themselves rise and pass away.

But, we do not forget everything in the same way. A thing which draws our attention more strongly is forgotten slowly, for, it continues to vibrate in our mind for a pretty long time. A thing, on the other hand, which does not fix our attention with any strength but only comes to pass before us, is forgotten very quickly.

Thus, while going on the road, the sight of an elephant continues to occupy our mind even after we have passed on to a great distance ; but an ordinary man, with no peculiarity about him is forgotten as soon as he is out of sight.

What is forgotten is not lost or gone.

Though we forget everything that we know sooner or later, it continues to exist in our mind. It is not altogether lost to us. Everything that is forgotten is, as it were, stored up in the mind. Our mind is a great and wonderful store house where each idea and impression we received from our very birth, is kept arranged in its proper place. Everything that we thought, felt or acted exist there.

We can and do actually revive any one of them when we require.

Thus, there are two factors of which our mind consist :—
(1) knowing, feeling and acting in the living present, and
(2) the storing of all forgotten ideas and impressions.

The psychologists call the first the *conscious* and the second the *subconscious*.

People generally think that what is in the conscious is living and active, but everything that is forgotten or has sunk down into the subconscious is lying dead or dormant.

This is a great misconception. Every idea lying in the subconscious, on the other hand, is always active and struggling to rise to the conscious plane and it does come up as soon as it gets an opportunity. Bergson says, "*that which we felt, sought, willed from infancy is here now, bending over the present moment, which goes merging into it and pressing against the gate of consciousness which would leave it without.*" The Buddha has also said the same thing that our present personality is an outcome of all that we did, felt or thought from the very beginning.

The personality of a thief differs from that of a saint because they have acted and thought differently in the past. What is past is not past and gone, but extremely lively in the living present. Our past actions and thoughts follow us *as closely and surely as the wheels follow the feet of the oxen, or the shadow follows the substance.*

The Lord has said,

"*Yaṃ Kammaṃ Karissāmi tassa dāyādo bhavissāmi*" or I will be exactly as I act myself.

A man is therefore, verily how he has painted his own subconscious, where every touch of thought he ever made is present expressing itself in its own way. This is exactly what the life or the self of a man is. We are what we have made ourselves to be.

Apart from our mind which consists of the conscious and the subconscious, as we have already seen, there is no transcendental factor like soul or Atma.

The Buddha has said:—

"All states arising have mind for their causing,

Mind for their master, of mind are they offspring."

We are our own mind. A man is pure, when his subconscious is full of pure thoughts and impressions; and a man is impure when his subconscious consists of all evils and vices.

Some may object at this point and say:—"If all our

experiences, even the faintest ones, are recorded in the subconscious how is it that we fail to recollect most of them?"

Well, it is due to the strength or the weakness of our conscious that we can or cannot recall any memory from the great store-house of the subconscious, where everything does exist. A man who practises meditation and has trained the conscious to be steady and more pointed, gets a much better recollective power than ordinary men, whose conscious is fickle and unsteady. The more steady and pointed the conscious will become, the more power it will exercise over the subconscious. The Buddha had trained the conscious so very perfectly that *He could even revive from His subconscious things experienced in so many previous births!* It is no wonder! Everything does exist in the subconscious and can be recalled by us after due training.

The life of the subconscious does not begin with birth in this world, but is coming from the very beginning, growing bigger and bigger. It contains every thing that has ever once come into it.

Now, one may ask—*How long will the subconscious continue to grow on and on like this? What is the guiding and supporting principle of the subconscious?*

Well, the Buddha has said, it is *Tanhā* or Attachment depending on which the life process of the subconscious goes on. It will continue to proceed on and grow as long as *Tanhā* is there.

We see a beautiful object, get a *Tanhā* or Attachment for it, and begin to cling (*Upādāna*) for its attainment. We then, undergo all sorts of hopes and disappointments, successes and failures. Thus, the whole life process goes on; the subconscious growing more and more. And, the more it grows the more *Tanhā* we get. This is *Tanhā-jata* or the Tangle of Desire. We are as if bound in this circle to go round and round—becoming worse and more miserable. The process is called *Dukkha* or misery. Birth, old age, death, pain, ill-will, anxiety and all sorts of things go on.

How hopeless is the plight we are put in! However, we should not be disheartened and dejected, for, the Buddha has found the way out of it.

The conscious is the gate-way of the subconscious, which determines and fashions it in a particular way according to itself. The subconscious can be attacked and overpowered only through this gate. Let us then, if we like, get rid of the Tangle, train the conscious-mind as taught:—

“Good-will and wisdom, mind by method trained,
The highest conduct on good morals based,
This maketh mortals pure, not rank or wealth.”

✓MAGADHA OF THE ORIENT

BY DR. BIMALA CHURN LAW, M.A., B.L., PH.D.

Importance & Antiquity

Magadha played an important part in the social, political, and religious history of ancient India, specially in Buddha's time. This great city was known from the Vedic time. It was known as one of the sixteen *mahājanapadas* of ancient India. This city produced such great kings as Bimbisāra and Ajātaśatru, and physicians like Jīvaka. Trade and commerce were prosperous here; big bankers engaged themselves in trading pursuits and added to the wealth of the city. Agriculture also was not neglected; even the brāhmaṇas themselves used to cultivate lands. It was famous for conch-shells and white elephants which are said to have been used by the royal family. If we care to read the pages of the Vedic literature, we shall find that the Magadhas are frequently referred to there. In the Atharva Veda Saṁhitā Magadha is said to be connected with Vrātya as his mitra and his mantra. In the Lāṭyāyana Śrauta Sūtra the property of a Vrātya is directed to

be given to a bad brāhmaṇa of Magadha. In the Āpastambha Śrautṛa Sūtra Magadhas are mentioned as a people along with other Eastern and Western peoples. In the Gautama-Dharma-Śāstra Magadha is mentioned as a member of a mixed caste produced by a Vaiśya marrying a Kshatriya woman. The Manu's Code bears testimony to the similar origin of the Magadhas. Coming down to the Epic age we find Vasiṣṭha asking Sumantra to invite many pious kings including the Magadhan king who was well versed in all the Sāstras. In the Rāmāyana, king Daśaratha is found to appease the wrath of his Queen Kaikeyī thus: "I shall present you with articles manufactured in Magadha ; please do not insist on the banishment of Rāma". In the Mahābhārata Jarāsandha is mentioned as a very great and powerful Magadhan king. This great city was visited by Bhīma in course of his expedition. He proceeded towards the Magadha capital after defeating Daṇḍa and Daṇḍadhara. There he forced Sahadeva to pay taxes to him, and at a Rājasūya sacrifice Sahadeva went as one of the vassals of the Pāṇḍava monarch. In the great Kurukṣetra war the Magadhan king Dhr̥ṣṭaketu sided with the Pāṇḍavas with his fourfold army. Even the Purāṇas abound in references to Magadha and Magadhan kings. The later Sanskrit works such as Harivaṃśa, Dasakumāracarita, Raghuvaṃśa, Svapnavāsavadatta of Bhāṣa speak of this great city and its monarchs.

Buddha's activities in Magadha were very remarkable. He spent many years of his life in this great city of Magadha and gave several discourses on many subtle points of Buddhist doctrine, as for example, celestial insight, six elements, disadvantage of beauty, seven conditions of welfare of Saṃgha, merits and demerits, ill-feeling, precepts, middle path, belief in the right doctrine, five kinds of rewards, dhamma, sukha and dukkha, good deeds, theft, life-slaughter, etc.

In the 7th century A.D. the celebrated Chinese pilgrim, Hiuen Tsang visited Magadha. According to his account, the soil was rich and the land was low and moist ; inhabitants were honest, climate was hot, the people esteemed learning and

revered Buddhism. There were more than 50 monasteries and ecclesiastics mostly adherents of the Mahāyāna system.

Location

As to the location of Magadha, it was bounded on the north by the Ganges, on the west by the district of Benares, on the east by Monghyr and on the South by Singbhum. Some scholars are inclined to place Aṅga to the East and the river Sone to the west of Magadha. It was no doubt a narrow strip of country of considerable length from north to south and about 12 to 15 p.c. in area of the size of Kosala. In Buddha's time it corresponded to the modern district of Patna with the addition of the northern half of the modern district of Gaya. The river Campā flowed between Aṅga and Magadha forming the boundary between these two kingdoms. The river Ganges was the boundary between the kingdom of Magadha and the republican country of the Licchavis and both of them had equal rights over this river.

Magadha is known to the Burmese and the Siamese as Makata and to the Chinese and Japanese as Mokito and Makala Kokf respectively. It seems that these are the phonetic variations of the name of Magadha. The inhabitants of this region used to call this city as Maga, a name doubtless derived from Magadha. The country comprised 18,000 villages, all were under the sway of king Bimbisāra.

Political History

Once the king of Benares conquered both Aṅga and Magadha. At another time it so happened that Magadha came under the suzerainty of Aṅga. But at last in Buddha's time Aṅga lost her political power for ever. During this period she had constant wars with Magadha with the result that Aṅga became subject to king Bimbisāra of Magadha. A war broke out between Pasenadi of Kosala and Ajātaśatru of Magadha. The latter succeeded in extending his sway over Kosala. He afterwards came into conflict with the Vajjis of Vesālī. With

Bimbisāra and Ajātaśatru Magadha rose to such eminence that centuries later till the Kālīṅga war of Aśoka, the history of northern India is practically the history of the rise of Magadha.

Magadha in the time of Bimbisāra and Ajātaśatru maintained friendly relations by matrimonial and other alliances not only with the northern neighbours, but also with the western janapada of Gandhāra, from whose king Pukkusāti she received an embassy and a letter. The political relation between Magadha and Vesālī was friendly. The fact that Ajātaśatru was called a Vaidehīputra goes to show that Bimbisāra established matrimonial alliance with the Licchavis by marrying a Licchavi princess. Ajātaśatru was determined to destroy the Vajjian power. The immediate cause that led to the outbreak of the war between the Magadha king and the Vajjis was that there was a port near the Ganges extending over a yojana, half of which belonged to Ajātaśatru and the other half, to the Licchavis. There was a mountain not far from it, and at the foot of the mountain there was a mine of precious substance. Ajātaśatru found the Vjjis too powerful to crush. He sent his ministers to sow seeds of dissension among them and they were very successful in doing so. Ajātaśatru afterwards succeeded in annihilating them. Magadha under Bimbisāra and Ajātaśatru, Kosala under Prasenajit, Avanti under Pradyota, and Kausāmbī under Udayana played important rôles in the political drama of India in the 6th and 5th centuries B. C. There was also rivalry among these powers, each trying to extend its supremacy at the cost of another. Udayana established a matrimonial alliance with the Magadha king and Pradyota gave his daughter Vāsavadattā in marriage to Udayana. Had not Udayana contracted these alliances, Kausāmbī would have fallen an easy prey to the evergrowing powers of Magadha and Avanti. These two marriages were necessary for the maintenance of the political independence of Kausāmbī which served as a buffer state between Avanti and Magadha.

The palmy period of many of the 16 *mahājanapadas* came to an end in or about the 6th century B. C. The succeeding

period witnessed the absorption of the states into a number of powerful kingdoms which ultimately formed one Empire, i.e., the Empire of Magadha. Monarchy was the form of Government in Magadha. The Rājā was the head of the State. He administered justice with the help of his ministers and governed annexed countries with the help of his Viceroys.

Capital cities

The ancient capital of Magadha was Rājagṛha. It was so called because it was founded by a king and every house in it resembled a palace. It was also known as Kuśāgrapura ; being surrounded by mountains, it acquired the name of Girivraja. Some say that king Māndhātā was the founder of Rājagṛha. According to a Buddhist Commentary Rājagṛha was 5 yojanas away from the Ganges. This city was much frequented by Buddha and his disciples and the people of this city were always ready to satisfy the needs of bhikkhus and bhikkhunis. It had 32 gates. High mountains surrounded it on all sides and formed its external ramparts. The town was extended from east to west and narrow from north to south. It was in this city that Buddha converted Sāriputta and Maudgalyāyana. Here Sāriputta learnt Buddha's dharma from Assaji. There was a famous physician in this city named Akāsagotta who was an expert in treating fistula. A kind of amusement known as Giraggasamajja, which is like a yātrā party, was very interesting. Even the bhikkhunis used to attend this ceremony. Alms were offered there to the bhikkhus and bhikkhunis. The Buddhist books are replete with instances of Buddha's presence at the Gijjhakūṭa mountain at Rājagṛha and giving religious discourses to those who used to come to him. Gijjhakūṭa was so called because it was frequented by vultures or because it was shaped like the peak of a vulture. Mahāvīra, the celebrated founder of Jainism, spent 14 rainy seasons in Rājagaha. This city was influenced to some extent both by Jainism and Buddhism.

Pāṭaliputra was the capital of Magadha, ever since Udāyi

shifted his headquarters there from Rājagṛha. Thus it became the capital of the later Śiśunāgas, the Nandas and also of the great Mauryan Emperors, Chandragupta and Aśoka. But it ceased to be the ordinary residence of the Gupta sovereigns after the completion of the conquests made by Samudragupta. Here Megasthenes was sent by Selukas Nicator to renew a treaty with Chandragupta, whose royal palace was known by the name of Sugāṅga. In Aśoka's time Pāṭaliputra was the capital of the empire. During the reign of Chandragupta Vikramāditya it continued to be a magnificent and populous city. It was ruined by the Huns in the 6th century. Harṣa-vardhana made no attempt to restore it. Dharmapāla, the most powerful of the Pāla kings of Bengal, did something to renew the lost glory of this ancient city. Fā Hien, when he came to Pāṭaliputra in the 4th century A. D., was very much impressed by its glory and splendour. From his account we gather that the royal palace and halls in the midst of the city were all made by spirits which Aśoka employed, and which piled up the stones, reared the gates and executed the elegant carving and inlaid sculpture work in a way which no human hands could accomplish. There lived in this city a teacher of the Mahāyāna system of Buddhism, of clean discernment and much wisdom. He was much honoured and respected by the king. The inhabitants were rich, prosperous and righteous. Hiuen Tsang who visited India in the 7th century A. D. points out that to the south of the Ganges lay an old city the foundations of which are still visible, although the city had long been in wilderness. It was called Kusumapura on account of numerous flowers within the royal enclosure. Afterwards the name was changed to Pāṭaliputra city. This city was visited by Buddha and he received offerings from its inhabitants. There was a vihāra built at Pāṭaliputra by Udena, a Buddhist friar. We are yet to wait for sometime to see the astounding results of excavations undertaken by the Archæological Department of Government of India. It was no doubt a very important city as Daṇḍi, the author of the Daśakumāracarita, writing

about the 7th century A. D., speaks of it as the foremost of all the cities and full of gems. There is no doubt that the historic importance of this city owes much to Gautama Buddha and his manifold activities. It is Patna of the present day. Even in the history of Jainism we find that Sthulabhadra, a leading Jaina bhikkhu, summoned a council here, which collected the eleventh aṅga and found the twelfth aṅga missing. The twelfth aṅga contained 14th Parva which Sthulabhadra was able to supply.

Ancient Seats of Learning in Magadha

Magadha was also famous for such seats of learning as Nālandā, Vikramaśīlā and Odantapuri. Nālandā acquired an orientwide celebrity as the most important seat of Buddhist learning and culture in the days of the Guptas from the 6th and 7th centuries onwards. It is identified with modern Bargaon, 7 miles to the north-west of Rājgir in the District of Patna. The people of Nālandā had great faith in Buddha. Mahāvīra once visited it with a large number of followers. There was a park at Nālandā called Hastiyāma. Besides Nālandā, Magadha had other seats of learning that attracted students from all parts of India. In the 8th century A. D. Gopāla, the founder of the Pāla dynasty of Bengal, founded a great monastery at Odantapuri. As a University and seat of learning the glories of Vikramaśīlā were hardly inferior to those of Nālandā. This Vikramaśīlā has been identified with Pāthargāṭā which was a holy place of the Hindus in the 7th century A. D. Here students from Tibet used to come and Dipaṅkara Srijñāna or Atisa, a native of Bengal, who was at the head of the University at one time, was induced to go to Tibet to establish Buddhist religion there. The Vikramaśīlā vihāra was a Buddhist University in the kingdom of Magadha which is said to have been founded by Dharmapāla at the close of the 8th century A. D. This Buddhist monastery was situated on a bluff hill on the right bank of the Ganges, and it had a sufficient space for a congregation of 8000 men. In this

University many commentaries were composed. It was a centre not only of Tantric learning but of logic and grammar. Tibetans studied there and Sanskrit books were translated into Tibetan within its cloistered cells. The great Gauḍa king Dharmapāla endowed this University with rich grants, sufficing for the residence of 108 monks. There were many learned paṇḍits belonging to this University. Ritualistic books were specially studied at Vikramaśīlā. On the walls of the University were painted pictures of scholars, eminent for their learning and character. The distinguished scholar of the University received a diploma of *Paṇḍita* from the kings themselves. Distinguished logicians were granted such diplomas. The most erudite sages were appointed to guard the gates of the University. This University is said to have been destroyed about the 13th century A. D.

* THE ILIAD OF CENTRAL ASIA

BY SRI C. SEN, M.A.

The Saga of Gesar was for the first time brought to the notice* of the western world by I. J. Schmidt's German translation published about a century ago. Of the different versions that may still be collected in Tibet and Mongolia, the one translated by Schmidt is probably the oldest, depicting as it does scenes which have none of the intellectual element which gradually became imported into the story. This version is supposed to lend weight to the claim made by Mongolians that Gesar was of Mongolian origin. But the view cannot very well be maintained in the face of expressions like "with us Tibetans", "our Tibet", etc., which occur in Schimdt's

* The Supernatural Life of Gesar of Ling by Alexandra David-Neel & The Lama Youngden. With a Foreword by Sylvain Lévi. Pp. 390. Published by Claude Kendell, 70 Fifth Avenue, New York.

compilation of the Saga and to which our attention has been called by Madame David-Neel. The rôle assigned to Gesar in the Mongolian version as translated by Schimdt is that of one whose mission is to put down violence and injustice and to make order prevail in the world. It is well to remember that the same motive is not ascribed to Gesar in all the versions, and that this difference along with a number of others may require more than one historical Gesar for their satisfactory explanation. It is still indeed highly debatable if this champion of order ever lived in flesh and blood, if he was anything more than the hero of a nursery tale which the accretions of ages have brought to its present dimensions. There is, however, no doubt that even if there is a historical basis for the story, it has been so heavily overlaid by fantastic details that the simple original account has become almost irrecoverable. J. Hackin who had access to three different versions of the saga held that they could all be traced to a common source in the character and achievement of Gesar. This view has the approval of Madame David-Neel who obtained her version from the Kham country (Eastern Tibet), reputed to be the home of Gesar. A. H. Francke brought out a version of the epic in 1905 to which he gave the name of "A Lower Ladakhi Version of the Gesar Saga." Between this and Madame David-Neel's account, some important points of resemblance may be noticed but the two versions are otherwise different.

Madame David-Neel tells us rather enthusiastically, "This deified warrior chief whose real personality is to-day hidden in fantastic narratives, has no doubt existed, and lived perhaps at a relatively recent date between the VIIth and VIIIth century" (p. 4). It is probably too early yet to make a definite assertion like this. Beowulf, which came into existence at about the same time, has been held to commemorate a historical character by some scholars but the most strenuous investigation has not yet succeeded in putting the matter above dispute, and opinion is equally divided on the question,

although this saga contains references to characters and incidents which it is not impossible to identify.

Sarat Chandra Das whose Tibetan exploration was so richly rewarded has stated that Gesar was probably a Chinese ruler of Shensi. Madame David-Neel believes that this Gesar was originally a Tibetan General and finds herself constrained to advance the theory that there were several persons who bore the name of Gesar. This however knocks the substance out of the hypothesis regarding the common origin of legends concerning Gesar.

Madame David-Neel tells us that Ling has been identified as part of Kham country. She then proceeds to identify Hor, one of the principal scenes of Gesar's victorious struggle, partly on the basis of the internal evidence supplied by the story itself and partly on that afforded by the place-names of the territory near Kham. She adds, "The other places mentioned can clearly be located either in the north of Yunnan or in the country bounded by Likiang, Yunning, Shungtien, and Atunze." (p. 6.)

It is curious to note that bards who recite the saga stubbornly refuse to admit that they have learnt it, ascribing their knowledge to direct inspiration from Gesar or some other divine personage. They do not follow any definite arrangement in the narration of the story, and at the hands of an unpractised singer, the saga becomes a chaotic jumble of facts and incidents, from which nothing can be gathered about the hero king and his deeds. The bards while reciting the songs, keep their eyes steadily fixed on a white sheet of paper as an aid to their memory even in cases where they are completely unlettered.

It is widely believed among Tibetans that the Gesar songs have a powerful protective virtue, and miraculous escapes from robbers and other dangers are reported to have taken place as a result of singing fragments from this saga. The prevalence of this belief in Tibet and the universal honour in which Gesar is held are indications of the fact that the

spiritual allegiance of the Tibetan is divided between Gesar and Buddha. The doctrine of the Compassionate One cannot, however, be easily reconciled to the theory of life which is suggested by the hero king's career to which we shall have occasion to refer in some detail.

In the Prologue to the saga as Madame David-Neel has presented it to us, the reasons are stated which required the birth of the Champion as defender of faith. It contains an account of the passing away of the Bodhisattva and a reference to the Buddha, engaged in preaching the dhamma. In the Prologue as well as later in the story, Padma Sambhava or Guru Rimpoche (the precious spiritual Master) plays a part of great significance. He was a powerful magician according to the legendary account of him, and seems to have lived in the eighth century A.D. His Sanskritic name which has been accurately translated into Tibetan commemorates the manner of his birth, for he is said to have been discovered among the petals of a giant lotus in the middle of a lake which was situated in the gardens of King Indrabhuti in Ugyen (Ujjain?). Ugyen has been taken by some people to correspond to Kabul but it is best not to make the effort of bringing into connexion the mythical geography with the real in the absence of more reliable data. It is said by tradition that Ti-song De-tsen who was born in 730 A.D. and succeeded his father Tsuk-tsen as king of Tibet as a boy of thirteen, took the help of Padma Sambhava to suppress the Bönpo religion founded by Guru Shenrabs, for the establishment of Buddhism in Tibet. History tells us that the strenuous efforts made by king Ti-song De-tsen in favour of Buddhism did not fail. This Buddhist monarch was the son of a Chinese princess and sat on the throne of Tibet for a period of forty-six years. Buddhism took firm root in Tibet at a much later time through the help rendered by Dharmapala who went to the Himalayan table-land in 1013 and by Atisa who proceeded to the same region in 1042 from his monastery, Vikramasila, at the age of fifty-nine. The Kar-ma-pa

sect of Buddhism owes its existence to the latter who distinguished himself also by writing original works and by translating books chiefly on Tantric theories and practices. He is known in Tibet as Cho-wo Rim-po-ché.

Guru Padma did not die and when the saga was taking its final shape, the magician is said to have been living in Ceylon on the "Noble copper-coloured mountain", where he was surrounded by multitudes of fairies. At the foot of this mountain were the rakshasas for whom the magician had contrived an exquisite torture in which they lived, ever anxious for some means of escape. This imaginary mountain is a theme of inspiration for Tibetan painters.

We can now proceed to give a short account of the story itself as we find it in Madame David-Neel's version. Supernatural elements come into play at every step in the events which lead up to the hero king's birth and subsequently. They are part of the fabric of life in Tibet where truth and fiction reel together in a manner which we can only imagine to be possible among people who have not passed through the stern discipline of modern civilised life. The presence of the supernatural in an epic which came into existence over a thousand years ago is not strange but the persistence of this factor in the popular imagination as a thing with which contact is possible anyday in a man's life is an arresting phenomenon and makes an ordinary man feel bewildered and helpless.

Fearing the impending destruction of Religion (chös = moral law, the practice of equity, etc.), Padma Sambhava called a grand convocation of magicians, sages, fairies, and deities, for discovering by means of a divinatory practice (called *mo*) the unknown Champion who had the required ability for averting this danger. Divination pointed to Thubpa Gawa as the Champion. Under certain conditions he agreed reluctantly to incarnate on earth, leaving the blissful abode where he had found a shelter as a reward of his great assiduity in the practice of virtue. The conditions demanded by Thubpa Gawa were eighteen in number and included among other

things, a divine father, a Nāgi as mother, an immortal horse able to fly in the air, arms not forged by human hands, and a wife of unmatched beauty, and constant protection from the gods. These conditions were accepted by the august assembly of gods and sages.

Thus the hero king's career on earth begins under conditions which he had settled for himself before he consented to live among mortals. The Nāgi, who was to become Gesar's mother left her ocean home as a price of the help rendered by Padma Sambhava to her people, large numbers of whom were being carried away by a plague whose fatal power they themselves were unable to stay. She came to the Ling country and became a servant in the royal household. There she conceived her hero-son Gesar after drinking a magic potion, given her by the gods. Parenthood was, however, attributed to the King of Ling who was in love with the Nāgi.

Miracles attended the birth of the child. Todong, a crafty uncle entered into a conspiracy with the queen of Ling, to put an end to Gesar's life. The series of attempts which were made with this object, were all foiled by the superior intelligence of the child together with the divine protection he was receiving. Later Gesar was exiled in a desert with his mother.

Subsequently by success in a horse race in which the reward was the throne of Ling and the most beautiful bride for the winner, Gesar became King of Ling, married to the beauty queen Sechang Dugmo.

The first exploit of note performed by Gesar on his accession to the throne was the taking possession of a vast treasure which his divine protectors reserved for him. Manene, the divine counsellor of the champion, urged him to seize the treasure and to distribute a part of it to his army. The treasure lay hidden in a crystal rock at Magyal-pumra. The King of Ling burst the rock by striking it with a magic wand which had been given him by Padma Sambhava. One whole week was spent in removing the

treasure which included among other things a large store of bows, arrows, helmets, and lances. There were several encounters with evil spirits against whom Gesar had an easy victory, having been forewarned of their intention. Banquets were held in honour of this memorable achievement. After this, Gesar withdrew into solitude for meditation, seeing no one except the ministers of the State, who sought his counsel, and his wife who brought him his meals.

Manene appeared at the end of this period of silent meditation and commanded him to wage war with the Mutegspas (Brahmins and Jainas) who were the custodians of innumerable medicinal herbs of great efficacy. Tibet's natural produce of medicine was extremely meagre and there was no help but to supplement it from India where the Mutegspas lived. Gesar succeeded in this undertaking also, equipped as he was by cunning and supernatural powers. He destroyed the Mutegspa magicians and brought all their medicines to Tibet. The daughter of their chief who was in sympathy with the Buddhist doctrine was rescued from the flames in which everybody else perished by means of a miracle and married to an Indian king.

The third expedition was led against Lutzen, the black demon of the North country whose territory lay in a region where the sun's rays did not penetrate. Lutzen was a man-eating monster and an adept in magic who could have proved an adversary too difficult to overpower even for Gesar had it not been for the timely help which he got from his wife who was infatuated by Gesar. Magic influence made the Champion forget his mission and he spent six years at the palace of the demon of the north when finally the spell was broken by Chenrezigs the Compassionate, and Gesar returned to Ling to find that his kingdom had passed into the hands of an enemy and his wife carried away by him after a short resistance.

Ling was now ruled over by Todong as a feudal chief

under the suzerainty of the Horpas who had subjugated the country during his absence and taken his wife by force.

Gesar hastily put things in order at Ling and proceeded to Hor to punish the Hor King. His wife Sechang Dugmo was now his enemy and working in close co-operation with the Hor King, her new lord, to secure his position against the possible return of Gesar. On the way to Hor, Gesar obtained some preliminary advantages by his magic. Arriving there, he started as an apprentice to a smith. His inventiveness brought him to the notice of the King who ordered him to make strange and beautiful things and was struck by his skill when the work was completed. He appeared to be a mere boy but he overpowered a soldier who was a giant in strength and stature. He also captured a tiger and led him to the king's palace. Up to this time there had been some speculation regarding the true identity of the apprentice smith and an occasional suspicion that he was indeed Gesar himself. The Hor king became apprehensive of this infant prodigy and desired to clear the matter up by resorting to divination for which he invited a capable person. Gesar baffled him even there, and made veiled prophecies assuming the appearance of the magician on whom the king relied. A long time, however, passed before Gesar found the opportunity of destroying the king and completing his conquest. This was at last accomplished and he returned to Ling. Sechang Dugmo, the unfaithful wife, had a son by the Hor King, who, although still a boy, cherished a great hatred of Gesar. The latter saw in him an enemy of no mean ability. He killed him and built for himself a new empire at Hor.

Gesar's encounter with king Satha, likewise ended in his victory. King Shingti was also subjugated and his immense wealth passed into Gesar's hands. This virtually brings the story to an end. Gesar, however, continues his campaigns enriching his country by a new breed of cows and horses which he seized from King Tazig and from a Mongol chief.

Tea and silks from China and gold from Torgöts also added to the amenities of his country.

It may be interesting to point out that the comic element in the saga is almost entirely confined to Todong, the so-called uncle of Gesar. His shiftiness, and unabated desire for feminine charms even in extreme old age, are the sources of a welcome note of mirth in the story which is otherwise filled up with battles and encounters with giants, demons, and magicians. Gesar is regarded as the national hero in Tibet, whose re-incarnation is expected everywhere for upholding justice, yet it is strange that his life, so far as we can form any opinion about it from the book under review, does not show any preponderance of the tendency to be just. He does not hesitate to slay a child, nor does he consider it wrong to hurl destruction at his enemy when they least expected it. He practises deception and there is hardly a single encounter in which he wins by personal valour. Divine or magic help generally proves the decisive factor in the successes obtained by Gesar against his enemy. Gesar cannot also be justly regarded as a champion of Buddhism, for except meditation in which he seems to take a great interest, there is hardly anything in what he says or does which can specifically be regarded as Buddhistic. Yet Gesar's popularity is a well-attested fact and Sylvain Lévi calls the saga the Iliad of Central Asia in the Foreword which he has contributed to Madame Devid Neel's work.

In all the early epics fate or destiny occupies a place of considerable importance but the Gesar saga, as we have it in the present form, has no reference to this subject. May it be then that the idea of fate is present in a somewhat unfamiliar form in the legends which have been woven round the character of Padma Sambhava?

Madame David-Neel has, however, done an undoubted service in the field of Tibetan studies by this highly interesting work on the saga of Gesar. She herself tells us that she has considerably abridged the story having cut out lengthy

philosophical arguments to minimise labour and expense and to keep up the interest in the story. Her manner is popular and attractive. The long introduction which she has written for the book shows her great knowledge of Tibetan life, letters, and philosophy. Madame David-Neel has, however, left the work a little incomplete by not touching upon the metrical structure of the poem, of which a short account would have been of interest.

ASVA GHOSHA ON BRAHMANICAL CASTE

Asva Ghosha first invoking Manju Ghosha, the Guru of the world, with all my soul and all my strength, proceed to compose the book called Vajra Suchi, in accordance with the (Sastras).

Allow then that your Vedas and Smritis, and works involving both Dharma and Artha, are good and valid, and that discourses at variance with them are invalid, still what you say, that the Brahman is the highest of the four castes, cannot be proved from those books.

Tell me, first of all, what is Brahmanhood? Is it life, or parentage, or body, or wisdom, or the ritual (achara), or acts, i.e. morality (karma) or the Vedas?

If you say it is life (jiva), such an assertion cannot be reconciled with the Vedas ; for it is written in the Vedas that "the sun and the moon, Indra, and other deities, were at first quadrupeds ; and some other deities were first animals and afterwards became gods ; even the vilest of the vile (Swapaka) have become gods." From these words it is clear that Brahmanhood is not life (jiva), a position which is further proved from these words of the Mahabharata "Seven hunters and ten deer, of the hill of Kalinjal, a goose of the lake Manasarovara, and a chakwa of Saradwipa, all these were born as Brahmins, in the Kurukshetra (near Delhi), and became very learned in the Vedas." It is also said by Manu, in his Dharma Sastra, "What-

ever Brahman learned in the four Vedas, with their anga and upanga, shall take charity from a Sudra, shall for twelve births be an ass, and for sixty births a hog, and seventy births a dog." From these words it is clear that Brahmanhood is not life ; for if it were, how could such things be ?

If, again, you say that Brahmanhood depends on parentage or birth (jati) ; that is, that to be a Brahman one must be born of Brahman parents,—this notion is at variance with the known passage of the Smṛiti, that Achala Muni was born of an elephant, and Kesa Pingala of an owl, and Agasta Muni from the Agasti flower, and Kausika Muni from the Kusa grass ; and Kapila from a monkey, and Gotama Rishi from creeper that entwined a sal-tree, and Drona Acharya from an earthen pot, and Taittri Rishi from a partridge, and Parasu Rama from dust, and Srīṅga Rishi from a deer, and Vyasa Muni from a fisher woman, and Kausika Muni from a female Sudra, and Viśwamitra from a Chandalini, and Vasishtha Muni from a strumpet. Not one of them had a Brahman mother, and yet all were notoriously called Brahmans ; whence I infer, that the title is a distinction of popular origin, and cannot be traced to parentage from written authorities.

Do you say that he who is sprung of Brahman parents is a Brahman ? Still I object that, since you must mean pure and true Brahman, in such case the breed of Brahmans must be at an end ; since the fathers of the present race of Brahmans are not, any of them, free from the suspicion of having wives who notoriously commit adultery with Sudras. Now, if the real father be a Sudra, the son cannot be a Brahman, notwithstanding the Brahmanhood of his mother. From all which I infer, that Brahmanhood is not truly derivable from birth ; and I draw fresh proofs of this from the Manava Dharma, which affirms that the Brahman who eats flesh loses instantly his rank ; and also, that by selling wax, or salt, or milk, he becomes a Sudra in three days ; and further, that even such a Brahman as can fly like a bird, directly ceases to be a Brahman by meddling with the fleshpots.

From all this is it not clear that Brahmanhood is not the same with birth? Since, if that were the case, it could not be lost by any acts however degrading. Knew you ever of a flying horse that by alighting on earth was turned into a pig?—It is impossible.

Say you that body (Sarira) is the Brahman? this too is false; for, if body be the Brahman, then fire, when the Brahman's corpse is consumed by it, will be the murderer of a Brahman; and such also will be every one of the Brahman's relatives who consigned his body to the flames. Nor less will this other absurdity follow, that every one born of a Brahman, though his mother were a Kshatriya or Vaisya, would be a Brahman—being bone of the bone, and flesh of the flesh of his father, a monstrosity you will allow that was never heard of. Again, are not performing sacrifice, and causing others to perform it, reading and causing to read, receiving and giving charity, and other holy acts, sprung from the body of the Brahman?

Is then the virtue of all these destroyed by the destruction of the body of a Brahman? Surely not, according to your own principles; and, if not, then Brahmanhood cannot consist in body.

Say you that wisdom, constitutes the Brahman? This too is incorrect. Why? Because, if it were true, many Sudras must have become Brahmans from the great wisdom they acquired. I myself know many Sudras who are masters of the four Vedas, and of philosophy, and of the Mimansa, and Sankhya, and Vaiseshika and Jyotishika philosophies, yet not one of them is or ever was called a Brahman. It is clearly proved then, that Brahmanhood consists not in wisdom or learning. Then do you affirm that the Achara is Brahmanhood? This too is false; for if it were true, many Sudras would become Brahmans; since many Nats and Bhats, and Kaivartas, and Bhands, and others, are everywhere to be seen performing the severest and most laborious acts of piety. Yet not one of these, who are all so pre-eminent in their Achara, is ever called a

Brahman : from which it is clear that Achara does not constitute the Brahman.

Say you that Karma makes the Brahman? I answer, no ; for the argument used above applies here with even greater force, altogether annihilating the notion that acts constitute the Brahman. Do you declare that by reading the Vedas a man becomes a Brahman? This is palpably false ; for it is notorious that the Rakshasa Ravana was deeply versed in all the four Vedas : and that, indeed, all the Rakshasas studied the Vedas in Ravana's time : yet you do not say that one of them thereby became a Brahman. It is therefore proved that no one becomes a Brahman by reading the Vedas.

What then is this creature called a Brahman? if neither reading the four Vedas, nor parentage, nor race (Kula), nor acts (Karma), confers Brahmanhood, what does or can? To my mind Brahmanhood is merely an immaculate quality, like the snowy whiteness of the Kuna flower. That which removes sin is Brahmanhood. It consists of Vrata, and Tapas and Niyama, and Upavasa, and Dana, and Dama, and Shama, and Samyama. It is written in the Vedas that the gods hold that man to be a Brahman who is free from intemperance and egotism ; and from Saṅga, and Parigraha, and Rāga, and Dvesha. Moreover, it is written in all the Sastras that the signs of a Brahman are these : truth, penance, the command of the organ of sense, and mercy ; as those of a Chandala are the vices opposed to those virtues. Another mark of the Brahman is a scrupulous abstinence from sexual commerce, whether he be born a god, or a man, or a beast. Yet further Sukra Acharya has said, that the gods take no heed of caste, but deem him to be the Brahman who is a good man, although he belongs to the vilest class. From all which I infer, that birth, and life, and body, and wisdom, and observance of religious rites (achara), and acts (karma) are all of no avail towards becoming a Brahman.

Then gain that opinion of your sect that Pravrajya is prohibited to the Sudra ; and that for him service and obedience

paid to Brahmans are instead of pravrajya,—because, forsooth, in speaking of the four castes, the Sudra is mentioned last, and is therefore the vilest,—is absurd ; for if it were correct, Indra would be made out to be the lowest and meanest of beings, Indra being mentioned in the Panini Sutra after the dog, thus—“Shiva, Yuva, Maghava.” In truth, the order in which they are mentioned or written, cannot affect the relative rank and dignity of the beings spoken of.

What! is Parvati greater than Mahesa? or are the teeth superior in dignity to the lips, because we find the latter postponed to the former, for the mere sake of euphony, in some grammar sentences. Are the teeth older than the lips ; or does your creed teach you to postpone Shiva to his spouse? No ; nor any more is it true that the Sudra is vile, and the Brahman high and mighty, because we are used to repeat the Chatur Varna in a particular order. And if this proposition be untenable, your deduction from it, viz., that the vile Sudra must be content to regard his service and obedience to Brahmans as his only pravrajya, falls likewise to the ground.

Know further, that it is written in the Dharma Shastra of Manu, that the Brahman who has drunk the milk of a Sudrani, or has been even breathed upon by a Sudrani ceases to be a Brahman. In the same work it is further asserted, that if any Brahman eat and drink from the hands of a Sudrani, he becomes in life a Sudra, and after death a dog. Manu further says, that a Brahman who associates with a female Sudra, or keeps a Sudra concubine, shall be rejected by gods and ancestors, and after death shall go to hell. From all these assertions of the Manava Dharma, it is clear that Brahmanhood is nothing indefeasibly attached to any race or breed, but is merely a quality of good men. Further, it is written in the Shastras of Manu, that many Sudras became Brahmans by force of their piety ; for example, Kathina Muni, who was born of the sacrificial flame produced by friction of wood, became a Brahman by dint of Tapas ; and Vasishta Muni, born of the courtesan Urvashi,

and Vyasa Muni, born of a female of the fisherman's caste, and Risyashringa Muni, born of a doe, and Visvamisra, born of a Chandalini, and Narada Muni, born of a female spirit-seller—all these became Brahmans by virtue of their Tapas. Is it not clear then that Brahmanhood depends not on birth? It is also notorious that he who has conquered himself is a Yati; that he who performs penance is a Tapasyi; and that he who observes the Brahmacharya is a Brahman. It is clear then that he whose life is pure, and temper cheerful, is the true Brahman; and that lineage (Kula) has nothing to do with the matter. There are these slokas in the Manu's Dharma, "Goodness of disposition and purity are the best of all things; lineage is not alone deserving of respect. If the race be royal and virtue be wanting to it, it is contemptible and useless." Kathina Muni and Vyasa Muni, and other sages though born of Sudras, are famous among men as Brahmans; and many persons born in the lowest ranks have attained heaven by the practice of uniform good conduct (sila). To say, therefore, that the Brahman is of one particular race is idle and false.

Your doctrine, that the Brahman was produced from the mouth, the Kshatriya from the arms, the Vaisya from the thighs, and the Sudra from the feet, cannot be supported. Brahmans are not of one particular race. Many persons have lived who belonged to the Kaivarta Kula, and the Rajaka Kula, and the Chandala Kula, and yet, while they existed in this world, performed the Chuda Karana and Munja-bandhana, and Danta-kashtha, and other acts appropriated to Brahmans, and after their deaths became, and still are, famous under the name of Brahmans.

All that I have said about Brahmans you must know is equally applicable to Kshatriyas; and that the doctrine of the four castes is altogether false. All men are of one caste.

Wonderful! You affirm that all men proceed from one i.e., Brahma; how then can there be a fourfold insuperable diversity among them? If I have four sons by one wife, the four sons, having one father and mother, must be all essentially alike.

Know too that distinctions of race among beings are broadly marked by differences of conformation and organization : thus the foot of the elephant is very different from that of the horse ; that of the tiger unlike that of the deer ; and so of the rest : and by that single diagnosis we learn that those animals belong to very different races. But I never heard that the foot of a Kshatriya was different from that of a Brahman, or that of a Sudra. All men are formed alike, and are clearly of one race. Further, the generative organs, the colour, the figure, the ordure, the urine, the odour and utterance, of the ox, the buffalo, the horse, the elephant, the ass, the monkey, the goat, the sheep, etc., furnish clear diagnosis whereby to separate these various races of animals but in all those respects the Brahman resembles the Kshatriya, and is therefore of the same race or species with him. I have instanced among quadrupeds the diversities which separate diverse genera. I now proceed to give some more instances from among birds. Thus, the goose, the dove, the parrot, the peacock, etc., are known to be different by their diversities of figure, and colour, and plumage, and beak : but the Brahman, Kshatriya, Vaisya, and Sudra are alike without and within. How then can we say they are essentially distinct? Again, among trees the Bata, and Bakula, and Palas, and Asoka, and Tamil, and Nagkesar, and Shirish, and Champa, and others, are clearly contra-distinguished by their stems, and leaves, and flowers, and fruits, barks, and timber and seeds, and juices, and odours ; but Brahmans and Kshatriyas, and the rest, are alike in flesh, and skin, and blood, and bones, and figure, and excrements, and mode of birth. It is surely then clear that they are of one species or race.

Again, tell me, is a Brahman's sense of pleasure and pain different from that of a Kshatriya? Does not the one sustain life in the same way, and find death from the same causes as the others? Do they differ in intellectual faculties, in their actions, or the objects of those actions ; in the manner of their birth, or in their subjection to fear and hope? Not a whit. It is therefore clear that they are essentially the same. In the

Udumbara and Panasa trees the fruit is produced from the branches, the stem, the joints and the roots. Is one fruit therefore different from another, so that we may call that produced from the top of the stem the Brahman fruit, and that from the roots the Sudra fruit? Surely not. Nor can men be of four distinct races, because they sprang from four different parts of one body. You say that the Brahman was produced from the mouth; whence was the Brahmani produced? From the mouth likewise? Grant it and then you must marry the brother to the sister! a pretty business indeed! if such incest is to have place in this world of ours, all distinctions of right and wrong must be obliterated.

This consequence, flowing inevitably from your doctrine that the Brahman proceeded from the mouth, proves the falsity of that doctrine. The distinction between Brahmins, Kshatriyas, Vaisyas, and Sudras, are founded merely on the observance of diverse rites, and the practice of different professions; as it is clearly proved by the conversation of Vaishampayana, 'Whom do you call a Brahman; and what are the signs of Brahmanhood?' Vaishampayana answered, 'The first sign of a Brahman is, that he possesses long-suffering and the rest of the virtues, and never is guilty of violence and wrong doing; that he never eats flesh; and never is guilty of violence and wrong doing; and never hurts a sentient thing. The second sign is, that he never takes that which belongs to another without the owner's consent, even though he finds it in the road. The third sign, that he masters all worldly affections and desires, and is absolutely indifferent to earthly considerations. The fourth, that whether he is born a man, or a god, or a beast, he never yields to sexual desires. The fifth, that he possesses the following five pure qualities, truth, mercy, command of the senses, universal benevolence, and penance. Whoever possesses these five signs of Brahmanhood I acknowledge to be a Brahman; and, if he possess them not, he is a Sudra. Brahmanhood depends not on race (Kula), or birth (jati), nor on the performance of certain ceremonies.

If a Chandala is virtuous and possesses the signs above noted, he is a Brahman. Oh! Yudhishthira formerly in this world of ours there was but one caste. The divisions into four castes originated with diversity of rites and of avocations. All men were born of women in like manner. All are subject to the same physical necessities, and have the same organs and senses. But he whose conduct is uniformly good is a Brahman ; and if it be otherwise he is a Sudra ; aye, lower than a Sudra. The Sudra who, on the other hand, possesses these virtues is a Brahman.'

'Oh, Yudhishthira! If a Sudra be superior to the allurements of the five senses, to give him charity is a virtue that will be rewarded in heaven. Heed not his caste ; but only mark his qualities. Whoever in this life ever does well, and is ever ready to benefit others, spending his days and nights in good acts, such a one is a Brahman ; and whoever, relinquishing worldly ways, employs himself solely in the acquisition of Moksha, such a one also is a Brahman ; and whoever refrains from destruction of life, and from worldly affections, and evil acts and is free from passion and backbiting, such a one also is a Brahman ; and whoso possesses Kshema, and Daya, and Dama, and Dana, and Satya, and Sauchana and Smriti, and Gharina and Vadya, and Vijnan, etc., is a Brahman. Oh, Yudhishthira! if a person performs the Brahmacharya for one night, the merit of it is greater than that of a thousand sacrifices (yajna). And whoso has read all the Vedas, and performed all the Tirthas, and observed all the commands and prohibitions of the Shashtra, such a one is a Brahman! and whoso has never injured a sentient thing by act, word, or thought, such a person shall instantly be absorbed (at his death) in Brahma." Such were the words of Vaishampayana.

BUDDHA GAYA TEMPLE

BHAI PARAMANANDA'S STATEMENT.

Bhai Paramananda has issued the following statement on the refusal of Shri Sankaracharya to accept the findings of the Buddha Gaya Temple Committee :—

“The disapproval and consequent refusal of Shri Sankaracharya of Puri to accept the findings of the Buddha Gaya Temple Committee formed at the annual session of the Hindu Mahasabha at Cawnpore is based on two main grounds. The one is that the Buddhists in spite of being pressed by the Sanatanists and myself could not make out a *prima facie* case of their grievances against the present administration of the temple. And, the second is that in spite of the decisions of the Committee being of pro-Buddhist and anti-Sanatanist nature the Mahabodhi Society's standing committee and other responsible Buddhist bodies had repudiated them.

Regarding both of these statements I have to say that they are absolutely wrong and unfounded. The grievances of the Buddhists have been of a very long-standing nature. It was in 1925 that a Committee was appointed with Babu Rajendra Prasad as Chairman to enquire into their case. Babu Rajendra Prasad wrote a detailed report, the findings of which were deeply appreciated by the present committee. The Sanatanist section was fully represented at the Cawnpore session of the Hindu Mahasabha and the present Committee was constituted with their full agreement. This Committee consisted of two Buddhists and two Sanatanist representatives, named by each section, and two members of the Hindu Mahasabha. It was very unfortunate that one Sanatanist representative, Swami Dayanand, could not attend the meetings of the Committee on account of serious illness which finally took him away from us. But the other Sanatanist representative

Pandit Dwarka Prasad Chaturvedi was assisted by several other Sanatanists, who were always present in the meetings of the Committee and were permitted to explain the Sanatanist views and who, though quite informally, had agreed to accept the decisions which were all unanimous.

CEYLON BUDDHISTS' ATTITUDE.

As for the second statement the letter, dated Colombo, July 29, 1935 of Maha Sangharaj Thero, the High Priest of the Buddhists in Ceylon, to whom the decisions of the Committee were referred for approval (just as to Shri Sankaracharya) clearly contradicts what Shri Sankaracharya says—"I have the honour to inform you," runs the letter to the Chairman, "that a public meeting of the Buddhists was held to-day in Colombo to consider the proposals made by your Committee on the 9th instant for the settlement of the Buddha Gaya Temple question. A resolution was adopted consenting to the proposed arrangement with a view to arriving at an amicable settlement, a decision which I have great pleasure in endorsing. "Similarly a resolution accepting the terms of this settlement was passed at a meeting of the Burmese Buddhist Committee held on August 1 at Rangoon recommending slight additions to it.

Under these circumstances, I would request Shri Sankaracharya to reconsider the situation and modify his views accordingly.

I wish, however, to let the public know that after waiting for a sufficiently long time I wrote the following letter on August 7, 1935 to the Mahant of the Buddha Gaya Temple, Gaya to which I am still awaiting a reply :—

"The Assembly was in session in New Delhi when Pandit Dharma Dutt, your representative, approached me and other members and expressed a desire that efforts should be made to come to a compromise on the question of the Buddha Gaya Temple Bill that was to come before the Assembly as being introduced by the Burmese members.

"This question was taken up by the Hindu Mahasabha at its annual session at Cawnpore in April and the Mahasabha appointed a committee to arrive at some settlement. This Committee met last month in Gaya and on that occasion we had the pleasure of paying you a visit.

"The decisions of the Committee which were unanimous and to which the Sanatanist representatives had agreed were conveyed to you. And at the same time one full month was given to both the parties to consider the question and communicate their approval to me by the 11th August, 1935. Only four more days are left and I have received no communication on that subject from the Sanatanist section. So far as I can see it is in the interest of your temple and its management that the settlement of the committee should be given a practical shape. But in case I receive no approval from the Sanatanist section within the fixed date I shall be bound to absolve the Buddhist members from their promise of not proceeding with the Buddha Gaya Temple Bill and at the same time issue a statement to that effect."

HINAYANA AND MAHAYANA COMPARED

BY RAHULA SANKRITYAYANA.

"Mahāyāna and Hīnayāna" these names were not accepted by those who professed the two forms of Buddhism from the very beginning of their origin. "Hīnayāna" means the lower vehicle or inferior path. This epithet was given to the non-Mahayanist schools which were 18 in number, and which formed the most primitive schools of Buddhism. It took centuries for this word to come into common vogue but now the older form of Buddhism is known throughout the world by this name. In the same way, "Mahāyāna" was also not accepted as a designation for the new school. These two names express

some sort of bitter feeling. I therefore consider it advisable to leave these words and use some other. I think the most suitable names will be "Primitive Buddhism" and "Developed Buddhism." But for the convenience of my readers I have used these two names here.

There are two types of people in the world. Firstly, people who think rationally, follow reason alone, and will not believe you unless you convince their intellect. Secondly, those who do not care much for reason. They are very emotional and if a thing appeals to their heart they will believe it and live up to it. In short, rational and emotional, these are the two human types found in the world. So the same type of religion or belief cannot satisfy all. Hence, we find divergences in a religious belief according to these types. And so it is natural that they should appear in Buddhism also. The Buddha rightly did not ignore either of these types of people. Even in the primitive Buddhism which is called *Hinayāna*, you find two kinds of teachings: one satisfying the common people, and the other the intellectual type of people. In this respect, Buddha's method of teaching was unique. In one of the famous sutras of Pāli Tripiṭaka called *Moggallāna*, Buddha shows how different ways and means should be found to teach the people of different standards of intellect.

I may give you a simile. A small child is playing with a toy elephant. He believes that it is an elephant because he never saw a real one. A grown-up man sees his folly, and wants to let him know the reality. What should he do then? The best way is to let the child also grow up like himself in intelligence. But it is never proper to snatch away the toy elephant from the boy's hands, and smash it. In the same way, from the very beginning, we find some accommodation for the less intelligent people in Buddhism for their mental satisfaction. For example, the whole world of gods, which is found in Pāli or Chinese Tripiṭakas was not Buddha's own belief, but was a common belief among the people of India in his time. It is quite possible that at least a few of these gods were

sceptically regarded by the early Buddhists, but still they did not want to disturb the popular belief. So nothing is said against the existence of the heavenly abodes. But the Buddha very wisely treated the gods as living beings bound by their Karma and subject to birth and decay. That conception was not known before the Buddha. For the ancient gods meant something quite different, they were considered immortal. And as Buddhism spread in other countries, there too, similar beliefs were found and the same attitude was adopted. The case is the same with other countries like Tibet, China, Burma. They had several village gods, local deities, worshipped by the masses. To deprive them of their popular deities, would have been not welcome to the people, because it is the weak-minded who go to gods for help in adversity. And if that little help is taken away from them, they would lose heart.

I mention this, because among the Hīnayānists it is said that Mahāyāna has created thousands of gods, rituals, etc., which are nowhere to be found in the original teaching of the Buddha. I do not, however, see much difference between the religious practices of the masses in the two vehicles. The masses want in time of their difficulties some sort of help from supernatural beings. And though Hīnayāna did not create new gods as Mahāyāna did, it does not mean that it prevented common folk from adding new deities. You will find the Brahmin god Vishnu and many others being worshipped by the good Sinhalese Hinayanist. Numerous village gods are everywhere worshipped in Burma and Siam. They are quite new additions to primitive Buddhism, their names will be nowhere found in ancient Pāli Tripitaka. So if Mahāyāna was forced to invent new gods, that was because the popular mind wanted it. To say therefore that because Mahāyāna invented many gods, it goes against the Buddha's original teaching, is not correct. If it is a sin, both are sinners. Further, Hinayanists say, Mahāyāna sutras are against historical facts. They are like fiction, full of stories about gods and demons. And no rational mind can believe them to be the

teachings of the historical Buddha. But here too, the difference is only one of degree. You must keep this point in your mind—Hīnayāna is the original primitive Buddhism ; Mahāyāna means the developed Buddhism as I have stated before. So, for the Mahayanist there is no ground for denying the existence of Hīnayāna sutra as the teachings the historical Buddha, otherwise, it will not be easy for them to discover the historical founder of Buddhism. In reply to the charge brought by the Hinayanist that the Mahāyana literature consists of fabulous and unhistorical elements, the Mahayanist too can point out similar things in the Hīnayāna sutras, though in lesser number because additions and alterations in Pali Tripitaka were stopped at a very early age. What is the war of Mara fought at the sacred Bodhi-tree? Did the demon Mara riding a black elephant come really to fight with Bodhisatva? Did he possess an army of soldiers to fight his adversary? There Māra simply means the evil thought, but this destruction of evil thought was expressed allegorically. This attracted the popular mind more and it came to be regarded as a real physical war between the Buddha and Māra, the King of death. This story of Māra was originally invented by Hinayanists themselves. This is not a Mahayanist creation. You will find several such instances in Hīnayāna scripture where popular needs are satisfied. So we cannot blame Mahāyāna sutras for the same fault which is found in Hīnayāna sutras.

By this comparison, I mean to show that gods and fabulous beings are to be found in the scriptures of both schools. On such grounds one cannot decry the other. The popular mind always likes simple stories thought evidently absurd. You know such fables are always useful for the training of young minds. Hundreds of stories are taught now in our schools, and children enjoy them very much and derive many moral lessons from them. But nobody can say that they are useless stories because they are not based on real fact or history. In the same way there might be many sūtras in Hinayanist

Tripiṭaka where you find such unhistorical elements or there might be many more sutras in Mahāyāna scriptures having the same faults. But if they help man to better his life or to soothe his mind in difficulties and certainly most of them have such qualities, they should not be considered as trash.

But all these differences are only superficial. Let us look inside and see. Is there any real difference in the fundamentals of Hīnayāna and Mahāyāna? The doctrine of Non-soul is one of the most fundamental doctrines of Buddhism, that is, that the Law of Impermanence is without exception and is true of everything and so there is no possibility of an eternal soul inside the body. This doctrine of Non-soul is also upheld by the Mahāyānists who offered many new reasons in support of it. Several fine treatises were written by great Mahāyānist scholars in India from the time of Vasubandhu (fifth century A.D.) to Ratnākaraśānti (eleventh century A.D.) on this subject. So they are not an inch behind the Hīnayānists regarding this doctrine of Non-soul. You can take one after another almost all the fundamentals of Hīnayāna. You will find all of them supported by Mahāyānist scholars. The Four Noble Truths, the Eight-Fold Path, the Karmic retribution, all of them are upheld. Wherein then does the fundamental difference lie? Mahāyāna scholars when they found some of the teachings of the Buddha condemned by the Brahmins came forward and by giving strong arguments in their favour, defeated their adversaries. Perhaps the Theravādins of Siam, Burma and Ceylon do not know the difficulties which had to be faced in India. The rival philosophical schools in India had evolved a highly developed literature on the art of debate and logic. And unless you first convince or silence them, it is not possible to influence the mind of people here. In a country where there is only a naïve conception of the soul, it is not very difficult to tell in a few simple words that there is no eternal soul. But in India Brahmins have created a great literature upon this subject alone and one who knows their doctrine, can alone prove the superiority of the doctrine

of Non-soul. And in this respect, I may tell you, if we leave out the great contributions of our Mahāyāna Indian scholars, we shall not succeed in making out a good case for the theory of non-soul.

So as far as the highest philosophical thoughts are concerned the names Hīnayāna and Mahāyāna are misnomers, they have not got two such sets of doctrine. There is one more point to be explained. Mahāyānists assert that Hīnayānists offer a very low ideal to the individual by placing individual salvation as the goal of a man's life, and that Mahāyānists do not care for individual salvation. They say that as long as there is a single living being not out of suffering, one should not try to escape from it personally. Our duty is to help the suffering fellow-beings. They think that such a high ideal is quite absent from Hinayanist scriptures. But that is not true. The 550 Jātakas illustrate this high ideal. In the very beginning of the Jātakas, we find Sumedha renouncing his own Nirvāna for the sake of helping others. He makes all kinds of sacrifices in order to help the needy. He gives his body in order to save a hungry tiger. And many such examples will be found in those stories. That shows that the Hīnayānists never deny the high ideal of a Bodhisatva.

If that is so, then it is not just to say that Hīnayānists are too selfish about their own salvation. The only difference is that while Mahāyānists say there is only one way to Nirvāna, and that is, the attainment of Buddhahood after raising countless beings from their down-trodden states, the Hīnayānists think that there are different human types, there are some who want just to escape from suffering with the least delay ; and they can select the path of Śrāvaka or Pratyeka i.e. individual salvation. But no Hinayanist can say that this ideal is equal to that of Bodhisatva. So in their ideals of life, too, the difference is not much. The difference which was emphasized is an old misconception and should not be pressed now. In those days there might have been some reasons to keep these small differences always in the force-front, but now we have to think im-

partially and whatever useful contribution is found in the different sects of Buddhism we must take to combine into one complete system. There are certain qualities which are found in Hīnayāna Tripiṭaka which Mahāyāna should adopt and there are certain other good elements in Mahāyāna which Hīnayāna must adopt. For example, there was a time when people did not like much if the life of their teacher was told without introducing miracles and supernatural occurrences but now is the age of reason, people want more rational stories about their teacher. And if you want to find the real historical Buddha, then you have to look for it in Hīnayāna Scriptures. There you will find the humane Buddha. An uncared—for monk is suffering from a dangerous disease. The Buddha sees him. He washes his body with his own hands, he puts him again to his bed. Such instances in the life of Buddha are many which are found in those scriptures. If all these are collected leaving out miracles and supernatural things, you will find the Buddha more splendid than ever in his character.

Here Mahāyāna sutras are lagging behind. So this human element of the Buddha is contributed by the Hīnayāna scriptures. Mahāyāna produced two high philosophical systems, namely those of Nāgārjuna and Asanga. They are the real explanations of the Buddha's original thought, they are not to supersede the original but to support and make it more clear. The Buddha himself sometimes uses a simile. The simile of the raft is very famous. The Buddha says, all my teachings are like a raft, they are to cross by, not to be held fast to. Taking such similes Mahāyāna Scholars propounded many good theories for their explanation of the Dharma. It is superfluous to explain why the philosophies of Nāgārjuna and Buddha are not different or rival doctrines. To go into them in detail would be to become too technical. Nāgārjuna's philosophy is the philosophy of relativity, that is, things have only relative existence, as cold to heat, darkness to light, small to big. This short formula he applied everywhere giving different illustrations from philosophical and moral points of view. This conception certainly

does not go against the orthodox teachings of Hīnayāna school. When everything in the world is momentary and there is nothing permanent, it is only by relative terms that we can know the value. So this relativity is a corollary to the original doctrine of universal momentariness.

The Yogā-Cāra school of Asanga is another contribution of Mahāyāna to the Buddhist philosophy. It is a very high and deep philosophy which even now inspires the minds of learned Brahmin scholars. This is the school from which was derived the modern school of Vedānta in India. It is this school which gave philosophers and logicians like Vasubandhu, Dignāga, Dharmakīrti and a host of others. The chief treatise of this school is the Vijñaptiśāstra which with its commentaries is found in its Chinese translation. It is such an important work that its restoration into Sanskrit was essential. I saw a French translation of it. I wanted to restore it from that French translation, but thinking of the shortcomings of Western scholars when deprived of direct help from the scholars of that language, I could not proceed. Fortunately, my late lamented friend Mr. Wang Mow Lam, (the late editor of the "Chinese Buddhist" Shanghai), came to Ceylon and we were staying together. We co-operated in making some rough renderings of the whole work. Mr. Wang published the first Chapter of his work. His translation is very exact. It was published as a special number of the "Chinese Buddhist". We had great hopes of Mr. Wang, but alas, he did not live to fulfil his great ambition. My own rendering was revised and now half of the work has already been published in Sanskrit. The remaining half I have to complete. In its introduction I am going to show that as its philosophy is concerned, there is nothing against the orthodox scripture of Theravāda in this work.

If there are differences between the two schools, they are merely in small things, which have some value, if any, for those who cannot understand true and high principles. In philosophical ideas they are really one and the same.

NOTES AND NEWS

SRI SANKARACHARYA OF PURI REJECTS BUDDHA GAYA SETTLEMENT.

Readers will see from the statement issued by Bhai Paramananda, published elsewhere in *The Mahabodhi*, that the settlement arrived at by the Buddha Gaya Committee last July has failed to meet with the approval of Sri Sankaracharya of Puri. The Committee was, as is well known, appointed by the Hindu Mahasabha, at its Cawnpore session and was representative of Buddhist and Sanatanist interests. The Mahasabha further decided that any settlement that might be arrived at by this Committee was to be submitted to Sri Sankaracharya of Puri whose approval would be necessary for making it effective. The Committee met at Buddha Gaya last July and after a close and careful consideration of the various interests involved, unanimously agreed that the administration of the Temple was in future to vest in a committee consisting of four Sanatanists, four Buddhists and a Sanatanist Minister of the Behar Government. The Committee proceeded in a very friendly spirit and the settlement arrived at was just, honourable, and was intended to bring peace between the Buddhists and the Sanatanists. Unfortunately Sri Sankaracharya by rejecting the settlement on flimsy grounds has undone a work that might have proved inestimably useful to the country. It seems that there is no way of a friendly settlement except by introducing a Bill in the Assembly. We are sure that public opinion will consider Sri Sankarachariya's action as most reactionary and arbitrary, and will rally to the support of the Bill in a manner worthy of the great interests involved in the question.

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HELP FOR THE DISPENSARY AT SARNATH.

Mr. B. Chandra, the well-known engineer of Allahabad, has promised a monthly aid of Rs. 25/- for the Dispensary which is soon going to be opened at Sarnath. We are already in receipt of the first and second instalments. The money will prove most useful in extending the scope of the humanitarian work which we undertook relying on a fund made available for the purpose out of the donations received from the late Mary Foster. We thank Mr. Chandra for his generosity and hope that with the co-operation of public-spirited men like him it will be possible for us at no distant date to transform the Dispensary into a hospital where the poor of the locality may get all necessary medical relief.

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MALABAR MISSION.

We are glad to be able to announce the departure of the Buddhist Mission to Malabar organised by the Maha-Bodhi Society. A small band of Buddhist missionaries under the leadership of the Rev. Balangoda Ananda Maitriya met at the Maha-Bodhi Headquarters, Maligakande, Colombo, on August 21, on the eve of their departure for Malabar where they were proceeding at the request of some leading citizens. The farewell meeting was presided over by the Rev. Baddegama Piyaratane in the absence of the Ven'ble K. Ratanasara who was prevented from attending through illness. The Mission would carry with it two holy relics which it obtained from the High Priest of the Vidyodaya Pirivena and some seeds of the sacred Bo-tree at Anuradhapura. It is interesting to note that one of the members of this Mission, Bhikkhu M. Dhammakkhanda hailed from Malabar. Since his ordination twelve years ago, he has been living in Ceylon and it is with great pleasure that he spoke of the Mission which he regarded as the fulfilment of a hope he had cherished ever since the

time he assumed the robe. Bhikkhu Ananda Maitriya who received many tributes to his learning and capacity from the president and other speakers at the meeting declared his confidence in the success of the Mission and observed that unmistakable signs were in evidence of a great Buddhist renaissance in India. Chanting of Pirith came at the end of the speeches and was followed by the offer of refreshments to the guests. The party left Colombo the same day by a night train for India.

We hope that the Mission will prove prosperous and that South India will communicate the religious fervour it has felt to the vast masses in other parts of the country, freeing them from a thousand disabilities under which they labour and bringing into their lives a peace that passeth comprehension.

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HELP FOR PUBLICATION OF VINAYAPITAKA.

The voluminous Hindi edition of the *Vinaya Pitaka* has been released from the Press and will shortly be put on the market. Bhikkhu Rahula Sankrityayana has prepared the translation with particular care and it is hoped that the average Hindi reader will find it perfectly intelligible to himself and will be able to follow the book with full understanding. The importance of the work need not be emphasized, for it is well known that the *Vinaya Pitaka* is indispensable to the Bhikkhu who takes his rules of conduct from it and to all those who wish to study Buddhism.

Although we have to face a heavy bill as cost of publishing the Hindi translation, amounting to about rupees two thousand and five hundred, it is with sincere pleasure that we acknowledge a donation of Rs. 100/- from U Thwin who is one of the first donors to relieve us and lays us under an obligation by his swiftness no less than by his sympathy.

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DR. MOONJI ON BUDDHISM.

In a recent speech delivered in Bombay, Dr. Moonji lamented the decline of the military spirit in India which he connected with the rise of Buddhism by way of explanation as well as with the teaching of *Ahimsa* by the Buddha. Dr. Moonji has evidently not been a student of history, least of all of Buddhism, otherwise he would not have made a mistake like this. Dr. Moonji may usefully remember that Japan, Siam, and China are Buddhist countries and that Buddhism has not paralysed the arms of men in those countries to defend themselves. It may be just enough to point out here that the doctrine of *Ahimsa* was not taught by the Buddha alone but also by Mahavira and other great teachers. The student of Indian history can supply Dr. Moonji with much useful information but none more useful than the fact that a man so eminent in public regard as himself owes it to himself and to his countrymen whom he leads not to substitute fiction or prejudice for well-ascertained facts.

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INTERNATIONAL BUDDHIST UNIVERSITY ASSOCIATION
ORGANISES LANGUAGE CLASSES.

The University Association will formally open language classes at 4A, College Square, Calcutta, on the 2nd September, 1935, in Burmese, Sinhalese, and Chinese. Mr. Lee Hoo who was formerly teaching at Santiniketan will take charge of Chinese. Burmese will be taught by Bhikkhu U Sobhana and Sinhalese by Mr. P. E. Ranasinha who has been in Calcutta for many years as an Ayurvedic student and has acquired a good knowledge of colloquial Bengali. Japanese and Tibetan will also be taught in a short time. There seems to be a great interest in the study of Japanese and many people called at our office to enquire what arrangements have been made to teach it. As far as we can see this interest has been almost entirely caused by Indo-Japanese trade relations. While no doubt we appreciate this spirit, we must assert on

behalf of the University Association that its object is to stimulate cultural interest and provide scholars with linguistic equipment for conducting research in the field of Buddhism. It will, therefore, be disappointing if we do not get any student who is ready to make this object his own and work patiently for filling up those gaps in the history of India which up to this day remain the subject of idle conjectures.

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THE LATE SIR D. P. SARVADHIKARY AND THE
LATE MR. L. B. SEN ROY.

Sir Devaprasad Sarvadhikary acted as President of the Mahabodhi Relief Committee this year, and although old and constantly ailing, he was always in touch with the Secretaries whom he would not allow any rest until he was satisfied that they were doing everything in their power to raise funds for the sufferers in Ceylon. He himself wrote some letters and proved that if he was an exacting taskmaster, he was himself unsparing in his efforts. Sir Devaprasad was Vice-Chancellor of Calcutta University for two terms and as an Attorney he was known to possess remarkable legal acumen. He sat in the Legislature in Bengal for many years and was connected with various public activities. In him the country has lost an able and conscientious leader who knew no holiday from his work, dying in harness early in the second week of August.

Mr. Lalit Behari Sen Roy, Secretary of the Maharajah of Benares, was a widely respected man in Benares. He often made the generosity of the Maharajah most useful to the Mahabodhi Society by personal supervision which prevented delays and spared the Society from making unnecessary expenses. He was far from being old when he died a few days ago. His death was entirely unexpected. We sympathise with the family of the late Mr. Roy in this great bereavement.

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REV. D. NANADHARA.

Mr. K. Fisher in his letter to Bhikkhu Ananda writes :—

“Have you heard about the death of Rev. Nyānadhāra, a young German monk—Rev. Nyanatiloka’s disciple? We printed in our Journal some of his letters addressed to his mother, sister, etc. He pursued the task he had set for himself with great energy. In summer 1931 he started for Ceylon to become a monk. Late in 1932 he returned on account of ill health—affection of the gall-bladder. He soon felt much better and was longing to go back to Ceylon. Generous Dayakas made it possible. But body would not submit to thought and again trouble arose. Rev. Nyānadhāra lived in Ceylon and during the last year, in Burma. He also suffered from malaria and in spite of devoted nursing it was not possible to overcome the disease. He died on Vesak Day in Mogok and was cremated with every mark of honour, as Rev. Nyanatiloka wrote us. It was he who nursed him with great devotion.

This sad event is another proof of the fact that it is very difficult for Europeans to live the life of a monk in the East. And in the West the situation has become so confused that we may expect serious complications at any time that would affect everybody. Under such circumstances we feel very glad that we find a support in the Dhamma that exhorts us to restraint and equanimity regarding any event. Most people however, will not hear of this support.”

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KAPILAVASTU.

We are obliged to Pandit Udaya Narain Tripathi, M.A., for his Hindi-letter of 20/6 in which he writes thus :—

“Then I visited Kapilavastu. The road turned out to be inconvenient and I had to undergo many a difficulty. On foot and on Ekka I had to travel for about five hours, when at last I reached Kapilavastu (modern Tilorakote). As I reached

the kingdom of King Suddhodana various thoughts arose in my mind, for I saw there nothing but a jungle of thorny trees in which only wild beasts could live. There is a small temple said to be of Samai, by the people. I saw it thoroughly. The image is an old one ; perhaps that of Gupta period. Goats are sacrificed very often. I felt much grieved and told the people that as the image belonged to the Buddhist period, and as Buddha was against animal sacrifice ; so it was wrong on their part to commit the sin. The people said "one more gentleman had also asked us to refrain from it." I further told them "I shall be informing the Government Agent of Nepal of the matter." Then they felt perturbed. I hear that there is a strict order of the Government of Nepal that no animals are to be sacrificed on the spot, yet the people do not pay any heed to it.

From there I returned to Tailihuwa, where the people insisted that I should pay a visit to a temple of Shankar, which they believed, gave all that one wanted. At last I had to go. Beautiful images of Gupta period were seen lying in the temple. I suspected that there must have been a Buddhist temple here once. Numerous images are lying about the foundation of the temple.

I went in and saw the image of Shankar, which at the very first sight turned out to be a pillar of some Buddhist temple. I was wonder-struck, for in a period of 1300 years a pillar had made so much progress—had risen to the position of a Shankar-image. Several beautiful images of Gupta period were allowed to rot outside, and a pillar was being worshipped inside !"

FOURTH ANNIVERSARY OF THE MULAGANDHAKUTI VIHARA

*World gathering of Buddhists at
Holy Isipatana, Benares.*

As announced previously the Fourth Anniversary of the Mulagandhakuti Vihara will take place on the 10th, 11th and 12th November. This year's celebration will be on a grander scale than usual. As a great rush of pilgrims and visitors is expected from Chittagong, Burma, Ceylon, Tibet, Nepal, Penang and other countries, those who require accommodation at the Holy Place should write to the undersigned as early as possible. Several Railway Companies have decided to give special concession tickets to parties of pilgrims coming from Akyab, Chittagong and Darjeeling. The B. N. W. Ry. intends to run a pilgrim special from Darjeeling.

Provisional Programme.

10th November—Anniversary meeting, presentation of Relics by Mr. J. F. Blackiston, Director-General of Archaeology in India and Relic Procession. ✓

Exposition of the Relics and Illumination.

11th November—Depositing the ashes of the late Ven. Dharmapala in a stupa.

Lectures on Buddhism and Discussions and Exposition of the Relics.

12th November—Maha Bodhi School children's sports and Farewell meeting.

DEVAPRIYA VALISINHA,

General Secretary,

MAHA BODHI SOCIETY,
Sarnath, Benares.

PRIZES FOR ARTICLES ON BUDDHISM

The Maha Bodhi Journal will award *four prizes*, two of the value of Rs. 15/- each, and the rest of Rs. 10/- each, for *meritorious articles* on Buddhist philosophy, religion, history, or on Buddhist art to be published in its pages in the course of the next twelvemonth. Every article should be *type-written* and its author should state in a forwarding letter his *intention to compete* for these prizes. In case a particular article fails to win any of the prizes, it may still be published as an ordinary contribution *unless a contrary intention is expressed in writing* TO THE MANAGER, The Maha-Bodhi Journal, to whom all communications should be addressed.

The articles for the prizes should preferably be written in a *popular style*. *Historical inaccuracies should be avoided*. No limits are fixed for the articles but they should not exceed ten pages of the Journal.

"THE REFORM"

"A BURMESE MONTHLY MAGAZINE WITH THE LARGEST NUMBER OF SUBSCRIBERS WITH PURCHASING POWER".

Patronised by "U Saw Lwin".

Edited by "U Kin Mg (Tharrawaddy).

OPINION OF A LEADING PAPER.

New Burma, writes :—We acknowledge with thanks, the receipt of the three copies of the "Reform", a monthly Magazine published by the Reform Press, 227, 35th Street, Rangoon. The contributors of articles to this magazine are prominent literary men of Burma namely, Saya Lun, Saya Bi, U Saw Lwin, U Ba Khino, Dagon-Natshin, U Kyi Pe and U Khin Nyunt etc. That the time is ripe for the introduction of reforms, social, political, economic, and educational in the present situation of Burma is a contention that has been put forward by more than one competent observer.

* * * *

Fundamentally, as the authors of the articles observe, Burmese Nationalism is the struggle against foreign domination and alien rule. Much of the distress felt by the people, the writers attribute to the callous attitude of the Government to the welfare of the governed. The system of education in Burma needs complete overhauling. This magazine is full of thought provoking material that it is difficult in the space of a short review to do adequate justice to all that it contains. . . .

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Photo taken by Anagarika B Govinda.

TIBETAN MYSTERY-PLAYS IN THE COURT-YARD OF HEMIS MONASTERY



THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA
IN MAY 1892.

चरथ भिक्खवे चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय अत्थाय
हिताय सुखाय देवननुत्सानं । देसेय भिक्खवे धम्मं आदि कल्लारं मज्जे कल्लारं
परियोसान कल्लारं सारथं सव्यञ्जनं केवलपरिपुचं परिसुद्धं ब्रह्मचरियं पकासेय ।

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—MAHAVAGGA, VINAYA PITAKA.

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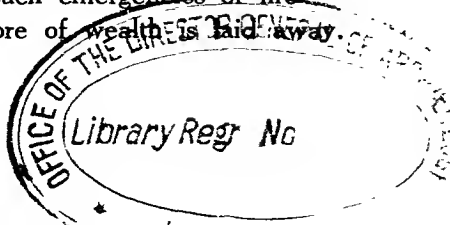
OCTOBER, B. E. 2479
C. E. 1935

[No. 10.

THE TREASURE—STORE

(AFTER THE KHUDDAKA PATHA.)

In places where deep water is
Men hide away a store of wealth
Saying: "Should need of gold be mine,
Should the King levy on my gear,
Or robber come and plunder me,
Or need to meet some urgent debt
Arise, or famine strike the land,
Then this will help me in my need."
For such emergencies of life
A store of wealth is laid away.



But while that store well-hidden is
In places where deep waters are,
All present use of it is lost.
And it may fall from where it lies,
Or men forget where it was stored ;
Or tricky sprites may bear it off,
Or enemies, or even one's heirs,
By stealth may steal the store away.
Or if one's merit has run out,
The hoard entire may disappear.

Giving, Right Conduct, Self-Control,
Observed by woman or by man,—
This is a store of wealth secure
Than which there is no store more sure :
It goes with us where'er we go.

That lesser store which can be lost
Brushing aside, but holding fast
To this our own peculiar store
In which none else can claim a share,
Nor any thief can steal away,—
Whoso is wise will merit make
That so this store be his for aye.

This treasure-store to gods and men
The giver is of all they wish.
Whate'er it be that they desire,
Through this they may that thing acquire.

Beauty of face or voice or mien,
Position high, a numerous train,
Whate'er may be their heart's desire,
Through this they may that boon acquire.
Rule over land, dominion wide,

The joy of sway o'er all the world,
Even lordship o'er the heavenly gods,
All longed-for things men may desire,
Through this they may these boons acquire.

Success on earth, the joys of heaven,
Nibbana's height, if man desire,
Through this he may these boons acquire.

Devotion deep, boundless good-will,
Knowledge, Deliverance, Mastery,
What'er it be that is desired,
Through this is each of these acquired.

To penetrate the Buddha-Lore,
Of Pupil-ship to gain the crown,
To win to wisdom of oneself,
To reach the Buddha-ground supreme,
Whiche'er of these may be desired,
Through this are all of them acquired.

Hence do they laud, the greatly wise,
The worth of meritorious deeds.
For through such deeds may men acquire
The highest good they may desire.

J. F. McKECHINE.

THE PROBLEM OF INDIVIDUALITY

BY REV. J. KASYAPA, M.A.

People say—*my* body, or *my* knowledge, or *my* feelings, or *my* actions. Now, what is that which possesses these things? Who is the master of the body? Who is the knower? Who feels? Who is the doer?

This was a problem before the philosophers from the very beginning. Though the questions seem to be very easy, they require a high philosophical insight to understand them.

The primitive thinkers were bewildered at this puzzle. They were led to believe in the existence of an individuality lying behind a person who, they understood, is really the master of the body, who is the knower, who feels, who is the seer, hearer, and doer of all his actions. This individuality they called by the name of *Atma* or the true-self, or the soul. The Sankhya philosophy calls it *Purusa*, and the Jain philosophy *Jiva*. This 'individuality' they held to be existing transcendental to both mind and body, but at the same time, to be the guiding principle of them.

The Lord Buddha was the first man to break this ignorance, which had been handed down from generation to generation from a very long time, and declared that the concept of 'individuality' was a vain superstition delusively maintained. He found out that a person is composed of only body and mind, and that no factor of him can be sought apart from them. Body is (1) *rupa* ; and mind manifests itself in four ways, *i.e.*, (2) feeling (*vedanā*), (3) Conceptual knowledge (*Saññā*), (4) Synthetic mental states (*Sankhāra*) and (5) consciousness (*Viññāna*).

These are the five *Skandhas* depending on which a 'being' is understood.

On the very first meeting of King Milinda with Nagasena they started discussing the problem of individuality. This discussion is highly interesting, making the Buddhist position precisely clear. I give here a free translation of the same from the Pali text:—

King Milinda went up to Nagasena, and after respectful greetings took his seat on one side. Nagasena too responded to him in like manner, at which the King was very pleased.

Then, King Milinda asked Nagasena, 'How is your reverence known? Sir, what is your name?'

"O King, I am known by the name of Nagasena. The members of the Order call me by this very name. O King, the parents give such names to their children as Nagasena, or Surasena, or Virasena, or Sihasena, *but they are mere terms used for only practical purposes*. From the metaphysical sense there does not exist any *individuality* like that".

The King Milinda then spoke out, "Hark! My five hundred Greek followers, and eighty thousand Bhikkhus! He declares that in reality there is no individuality like Nagasena. Can this statement be accepted at all?"

The King then turned to Nagasena and said, "Sir, if in reality there does exist no individuality, who is it who gives you all your requirements? Who is it who uses such gifts? Who is it who keeps virtue? Who is it who practises meditation? Who is it who realises the *Way*, the *Fruit* and the *Nibbana*? Who is it who kills life? Who is it who steals? Who is it who commits adultery? Who is it who lies? Who is it who takes intoxications? In short, who commits all sorts of sin?"

"If, in reality there does not exist an individuality, as you say, merit or demerit should have no meaning in them; there cannot be any doer either of virtue or of vice; there can be no one who instigates others; and there can be no result of good or bad actions.

"Rev. Nagasena, if any one kills you he does not commit any sin. You also can have no preceptor or teacher. And then, you are not even ordained.

"You tell me that the members of the Order call you by the name of Nagasena. Well, what is that Nagasena? Do you mean to say that your hair is Nagasena?"

"No, O King! how can my hair be Nagasena."

"Rev. Sir! Is it then the nails or the teeth, or the skin, or the flesh, or any other part of your body, that is Nagasena?"

"No, O King! how can these be Nagasena!"

"Is then your outward form (*rupa*) that is Nagasena?"

"No, O King! how can the form be Nagasena?"

"Is then your sensation (*vedanā*) that is Nagasena?"

"No, O King! how can my sensation be Nagasena!"

"Is then your concepts (*saññā*) that is Nagasena?"

"Not even that."

"Is then your synthetic mental states (*Sankhāra*) that is Nagasena?"

"No, O King!"

"Is then your consciousness (*Viññāna*) that is Nagasena?"

"No, O King! how can my consciousness be Nagasena?"

"Then, is it all these five *Skandhas* combined that are Nagasena?"

"No, O King!"

"Does then Nagasena exist apart from these five *Skandhas*?"

"No, how can that be!"

"Rev. Sir! I have asked and asked, still I have not been able to grasp what Nagasena is. Is then Nagasena a mere name? What is Nagasena after all? Sir, you are telling a lie. It is a lie that in reality there does not exist an individuality like Nagasena."

* * * * *

Then, Venerable Nagasena said to King Milinda, "O King! You are born in the Khattiya family. You are therefore, by nature very soft and tender. So, in this hot middle

of day you had to come here on foot, walking over the hot and rough roads. I believe you must have become much tired and fatigued. How then, did you come on foot, or in a chariot?"

"Sir, I do not walk on foot. I have come here on my chariot."

"O King! If you came in your chariot, please point me out what this chariot is. Is it the pole that is the chariot?"

"No, the pole cannot be the chariot."

"Is it the axle that is the chariot?"

"No, the axle cannot be the chariot."

"Is it the wheels, or the frame-work, or the ropes, or the yoke, or the spokes or the goad, that are the chariot?"

"Certainly not. How can these things be the chariot?"

"Then, is it all these parts of it that are the chariot?"

"Not that also."

"Does then the chariot exist somewhere apart from these parts?"

"No, Sir, how can the chariot exist somewhere apart from its own parts!"

"O King! I have asked and asked, still have not been able to grasp what your chariot is. Is then your chariot a mere name? O King! you are telling a lie that your chariot is not. O King! you are the most powerful King in the whole of Jambudipa. Of whom are you afraid that you tell a lie?"

Nagasena then addressed the five hundred Greeks, and eighty thousand Bhikkhus and said, "Hear, the King has said that he came to this place on his chariot, but when I asked him to point out what this chariot is, he failed to do that. Can he be believed in?"

At this, the five hundred Greeks shouted their applause, and said to the King, "Now let your Majesty get out of that if you can."

Then, King Milinda said to Nagasena, "Rev. Sir! I do not tell a lie....*It is depending on these different parts*—the pole, the axle, the wheels, the framework, the ropes, the yoke, the

spokes, and the goad—that the term chariot is used only for our practical purpose”.

“Exactly so, O King! You have known what in reality the chariot is. Just in the same manner, in my case also, it is depending on the different parts of my body, form (*rūpa*), sensation (*vedanā*), concepts (*saññā*), impressions (*sankhāra*), and consciousness, (*viññāna*) that the term Nagasena is used merely for our practical purpose. *From the metaphysical point of view there does not exist any individuality like Nagasena*”.

“O King! it was said by one Sister Vajira in the presence of the Lord,

‘Just as it is depending on the different parts that the term chariot is used by us, so it is depending on the five Skandhas that a ‘being’ is understood.’ ”

“Most wonderful, Nagasena, and most strange. Such a difficult puzzle, as it was, has been answered by you very successfully. Were the Buddha himself here, He would approve your answer. Well done, well done Nagasena!”

Thus, we see that it is erroneous to believe in a ‘true self’ or ‘Soul’ existing transcendental to both mind and body. If there must be an ‘*Atma*’ in a person who possesses and guides both body and mind, there should be, for the same reason, an ‘*Atma*’ in the chariot also which possesses the pole, axle, wheels and all the other parts. If I=the Soul must be different from my body, my knowledge, my feelings and my actions, because it cannot be one with them, being their possessor and master, (for the possessor and the possessed must be distinctly two), then, for the same reason, there must be the true self of the chariot=chariot-soul, which possesses all *its* different parts like the pole, axle, and so on.

Not only that we say ‘the legs of the chair’, or ‘the arms of the chair’; should we then just as above, maintain that there is a true self of the chair=chair soul, which possesses the legs and the arms? Then, we will have to believe in a table-soul,

pen-soul, book-soul, and a soul in each and every thing we see. How absurd the position has become!

There can be no 'one' apart from the different parts it is composed of. There is no 'one-chariot' apart from the pole, axle and so many other parts it is composed of. There is no 'one-chair' apart from the legs, the arms and so many other parts it is composed of. Just in the same way there cannot be "one-I=Soul=*Atma*=*Purusa*=*Jiva*" apart from the five *Skandhas* a person is composed of.

AN APPEAL TO THE CHINESE BUDDHISTS*

BY BHIKKHU NARADA.

It is a pleasure to note that there is at present a religious revival in China. The educated Chinese monks and laymen, who realised their responsibilities, are making strenuous efforts to resuscitate Buddhism in this country by establishing Buddhist societies in almost all important cities.

As you all know Buddhism was first introduced into China by two Indian Buddhist monks in the reign of Emperor Ming-ti. Since then Buddhism spread gradually and was ultimately made the state religion. From not understanding its message, attempts were made by some to nip Buddhism in the bud, but they were not successful, for Buddhism is not a religion of destruction but a religion of construction.

Even before Buddhism was introduced you had an excellent moral code promulgated by your great sage Confucius.

Buddhist missionaries, therefore, did not experience much difficulty in elevating your moral standard, supplementing the ethics of Confucius with the unique moral code of the Buddha.

* A radio talk delivered by Bhikkhu Narada (Ceylon) under the auspices of the Pure Karma Buddhist Association, Shanghai.

As a result of this happy union, filial piety, family unity, strict vegetarianism, non-injury to animals, which still are some of the distinguished characteristics of cultured Chinese, were highly developed.

Buddhism also gave you a deep philosophy. As Bertrand Russel says, since you value wisdom more than rubies your intellectuals took delight in this new philosophy of life which enabled you to see things as they truly are, and your scholars spared no pains in translating the Buddhist scriptures into your language.

Considering the fact that your language is totally unlike Pali and Sanskrit, you are to be congratulated on possessing a Buddhist literature more extensive than any other Buddhist nation. In this connection I must say that Laotzian philosophy, which is another national legacy of yours, made it easier for Buddhist philosophers to sow the seeds of Dhamma upon your fertile soil.

To the masses who were naturally religious-minded Buddhism became a religion of hope and consolation.

Metaphorically speaking it should be said that in Buddhism there is milk for the babe and meat for the strong.

People in this world do not belong to the same type. There are some who are extremely devotional. Their calm and serene face reveals the religious fervour that is burning within. To these nothing gives more delight than to think of their religion or their religious teacher. They would be ready to sacrifice even their lives for the sake of their religion.

There are some others who care not so much for externals or outward forms of homage as for actual services to their fellow beings.

They are energetic and engage themselves in various activities that tend to the betterment of all without any distinction. Their fund of energy is always at the disposal of others.

There may be some others whose chief interest would be the development of their intellectual powers and their

innate possibilities. They practise meditation and try to understand things as they truly are.

Their happy hours would be those spent in silent meditation.

Buddhism appeals to all such types.

It is therefore needless to say that Buddhism did satisfy the needs of you all, and with its introduction you progressed materially, morally, intellectually and spiritually.

The Chinese—in fact all the Easterners—are deeply indebted to Buddhism, for it is this noble teaching that made them greater and will make them greater still.

It is now your duty to make a combined and systematic effort to bring about a true regeneration of Buddhism in China.

In the first place all Chinese Buddhists should work in co-operation leaving aside all sectarian differences.

Whatever our views be with regard to minor points, we should understand that we are all striving after the common goal of Nibbana.

You Chinese Buddhists are fortunate in having such a valuable asset in your priesthood.

It is a great force which should be properly utilised.

It is indeed the monks that enriched your literature and preserved Buddhism up to this day.

Just consider what a powerful force you possess if the energies of your monks and nuns who amount to no less than a million are directed in proper channels!

According to Buddhism there are two types of monks. Those who retire to a place of solitude and meditate, and those who study the teachings, practise accordingly, and wander about preaching to the others.

I should say that there are many good monks in China who devote themselves to meditation in real earnestness. I hope that the number of those earnest ones will steadily increase.

Let them meditate in silence and help the suffering world spiritually by their pure thoughts.

The others should study, practise, and preach.

I suppose most of you will agree with me when I say that the Chinese monks and nuns should be given a better education. With the exception of a few who are really educated and who are actively engaged in working for the spiritual regeneration of China, as for instance, venerable In-Quan and venerable Tai-Shu, etc., the majority are not sufficiently educated. The present degeneracy of the priesthood is due to this lack of education and the absence of sound religious principles. Most of the candidates who enter the Order are not prompted by good motives.

Arrangements should be made by rich laymen to give them a liberal education in things which are necessary for a Buddhist missionary. It will not be difficult for the Chinese Buddhists to establish in a central place like Nanking or Shanghai a common Buddhist institute to train Bhikkhus as fully equipped missionaries. There are several such training centres in Japan, and as a result of which most of the Japanese priests are educated and are engaged in religious, educational and social activities. Why not have some in China too? There are many Chinese monks who are willing to sacrifice their lives for the sake of their religion.

It is the duty of generous and noble Buddhist laymen to come forward and give them every possible encouragement.

A Bhikkhu is one who has renounced material possessions and lead a life of celibacy and voluntary poverty. He teaches others both by example and precept.

He must observe the rules pertaining to the order as strictly as possible. These rules are meant for self-discipline. If we do not observe them we cannot really enjoy the free and happy life of a Bhikkhu.

We would neither be enjoying the so-called happiness of the home nor the genuine happiness of the homelessness.

To the Chinese Bhikkhu I give the credit of strictly adhering to vegetarianism. There are no other Bhikkhus who rigidly observe this principle like the Chinese Bhikkhus. For such high principled Bhikkhus I do not think it difficult to keep the rule with regard to refraining from eating in the afternoon, and thus keep their bodies fit and clean for their spiritual work.

Unfortunately owing to the climatic conditions the Chinese Bhikkhus find it difficult to observe the rule with regard to the dress. Whatever that may be I appeal to my brother Bhikkhus to adopt at least the yellow colour for their outer robe so that there may be uniformity in their dress, which may act as an outward symbol of their priesthood.

If the monks do study and observe these rules I am sure the pious laymen will only be too glad to give them every possible help, just as they are at present helping many such good monks.

The Bhikkhus also should take an active part in teaching the Dhamma to the people at least once a week.

Difficult sermons should be explained, and sermons on the practice of Buddhism should also be given.

It is a pity to remark that young men and women in China have no chance to study Buddhism and that their knowledge of their religion is practically nil. As a rule the sermons and services in temples are attended by the older folk.

The poorest and the richest members of the Society and school children are conspicuous by their absence.

A still more active part should be taken by the laity with regard to social, educational and religious activities.

It is a pleasure to state that Buddhist laymen have of late awakened to a sense of their duty.

Buddhist laymen's associations have sprung up in almost every town of importance, and services and sermons are being conducted on Sundays and fullmoon days. One cannot but be impressed by the solemnity and devotion that prevail on such occasions. The faith the worshippers exhibit

is indeed remarkable. Nobody who attends such services can say that Buddhism is decadent in China and does not form a part and parcel of their lives. Devotion certainly is necessary, but conduct is more essential, and meditation is still more essential.

Every Buddhist in China aspires to become a Samyak Sambuddha, and as such is a Bodhisatva. This Bodhisatvahood is the noblest and the most beautiful ideal that has ever been presented to the world. If such is our ideal, we should show by our actions that we are Bodhisatvas. Doing is the most important thing. You must serve to be perfect, and you must be perfect to serve. We must make the best use of this golden opportunity, and here in this life itself we must show by our deeds that our ideal is service and perfection.

Buddhism is not a religion the fruits of which have to be reaped in a world beyond. If you do not act the part of a Bodhisatva in this life you cannot be expected to be a Bodhisatva in the next.

It is your kindness that prompts you to renounce your personal salvation for the sake of others. Then why not display that spirit every time your services are needed?

Help the suffering masses and educate them.

Study your religion better and put your religious principles into practice in the course of your daily duties.

Arise, awake ye good Buddhists of China! May the clergy and the laity unite as Buddhists to work for the social, intellectual, and spiritual regeneration of China!

MYSTERY PLAYS IN TIBET

BY ANAGARIKA BRAHMACHARI GOVINDA.

Archæologists are trying to unveil the mysteries of Assyrians and Egyptians, Pelasgians and Greeks, Inkas and Mayas. But while they are searching in the debris of past millenniums the very same mysteries are living at places which have been spared by modern civilisation.

Thus Tibet, the most inaccessible country in the world, has preserved traditions which go back to the sources of human civilisation, though in course of time they have been modified and spiritualized by Buddhist thought and philosophy.

In the monasteries mystery plays are performed at regular intervals (generally once a year). Foreigners have called them devil dances, regarding them merely as a curious form of Tibetan superstition. But the more one knows of the country the more careful one will be in the judgment of such things which are really the adequate expression of experiences, which the modern man has lost on account of the destructive influences of so-called civilization. Yet even great scholars and scientists who lived for a longer period on the lonely highlands of Tibet could not escape the strange and suggestive influences of this country, and had to admit after some time that things, which hitherto had been ascribed to the realm of mere imagination, gained more and more reality and took possession of them inspite of all reasonable objections.

If even the scientific mind cannot resist the magic spell of this country, how much more must it grow upon the primitive mind which is specially susceptible to all frightful and formidable aspects of those hidden powers. They can only be banished through the creation of their visible expression in painting, sculpture and dance and by their psychological equivalents in mythology, ritual and religion. The

mystery plays are symbolical representations of that supernatural or better, superhuman world that manifests itself in the human soul and would over-power it, if no adequate expression could be found. The mystery plays of old Egypt as well as those of the Dionysian cult sprang from the same source. The Book of the Dead, in which the struggle between the forces of light and darkness are described, is one of the most important subjects, as already in the Egypt of old. And as in Greece the theatre developed from the mystic Dionysian dances, so the Tibetan plays started with the ritual dances of the magicians which were composed of symbolical gestures (Mudras) for the purpose of warding off evil influences and creating good ones.

As with the Greeks the performance takes place in the middle of the audience. There is no separate or elevated stage, but the plays are acted in the monastery court-yard which is generally surrounded by galleries, where the more prominent people are sitting, while the others are crowded in the remaining space of the court-yard and on all the available roofs round about. (See frontispiece.) The imposing architecture, the gorgeously decorated galleries and the colorful gay crowd form a natural and most beautiful setting, which is as inseparable from the dances as the architecture from the landscape. There are no professional actors. The plays are exclusively performed by the monks, *i.e.* by initiates of the Buddhist Tantric lore. Because during the play the actors' personality merges into the sacred symbol which is expressed by the mask, under which the individual features of the actors are hidden. These masks are of super-human size and of awe-inspiring expression, some of them grotesque and frightful but all full of life and expression. They are meant for open air performances *i.e.* they have to be effective from great distances and in very grand and colorful surroundings. In order to appreciate them artistically one must see them in combination with the proper garments and the strong rhythmic movement of classical mudras in the clear Tibetan sun by

which the play of light and shadow reveals all the plastic values of the masks. In accordance with the symbolical sacredness of the dance the garments are of the most precious material and of exquisite beauty.

The struggle between the forces of light and darkness is not only represented by the adventures of the soul on the way to the next world but also in the shape of historical and mythological events related to the lives of great saints and heroes.

The performances are accompanied by recitations of the sacred scriptures and by a powerful music in which horns of 12 feet length, along with a kind of clarinets, big and small drums, cymbals, conch shells and bells are used. The sound of the long horns is deep like that of rolling thunders and forms a strong contrast to the high and vibrating notes of the clarinets. It is a music that seems to unite the depths of the earth and the heights of the sky. Whoever has heard it, will never forget its strange and yet so soul-stirring sounds, in which the elementary forces of nature have taken the form of an apocalyptic mystery.

FLORAL EMBASSY

BY REV. D. SASANASIRI.

Anātha Piṇḍika, the friend of the helpless, had a daughter. Her name was Cūḷa Subhaddā, and as her name indicates, she was a Lovely Little Lady.

And it happened that she was married to the son of Kālaka Seṭṭhi, in Sāketa, the city of the rosy glow.

She was a steadfast follower of the Buddha, and so deep was her faith in Him that she would fain die rather than utter a word against the Lord.

When, at last, the day came for her to leave her beloved Sāvatti, that haunt of holy men, sweet with the scent of sanctity, she visited the Buddha and said to Him, "Lord, thy daughter goeth to an heretical house. If she ever gets a chance of inviting the Lord there, she shall fetch a man. When he comes, Compassionate Lord, do not forget thy daughter."

When she had thus spoken, she took leave of the Lord.

Now when the Lovely Little Lady arrived in Sāketa, Kālaka, the Treasurer, was exceedingly glad at the good fortune of having a daughter-in-law so fair, so fresh. And he prepared a sumptuous feast and invited his "worthies", five hundred naked ascetics.

The meal over, he sent word to Cūḷa-Subhaddā, saying "Daughter, come and pay obeisance to the Arahants."

Now, when she heard the word Arahants, she became filled with joy, thinking that they were sons of the Buddha, and went there forthwith.

But when she saw these naked monks she was very disappointed. "Arhants, O Father!, are not as these", she remarked. "These ascetics seem devoid of that shame which is born of self-respect, or that restraint which is born of the fear of blame." And saying 'fie', 'fie', she spat in disgust and re-entered her chamber.

Thereupon the clotheless ascetics blamed the Treasurer saying "Nobleman, from where did you bring this miserable girl? Could you not find another girl in the whole of India?"

When Kalaka heard these words he said to himself, "I will find out myself whether she did this purposely or not", and having sent the gymnosophists away, he went to the chamber of his daughter-in-law and asked "Daughter dear, why did you deride the saints thus?"

"Saints, O Father! are not like that," was her reply. He then asked her "Those saints whom you worship, what are they like?" To this Subhaddā, the Lovely Little Lady, made reply: "My saints, with organs subdued and mind serene,

majestic in their meekness and splendid in their virtue, with downcast eye and measured word, and with *broken bonds*, alone they live in the forest."

When she had glorified the three jewels in the presence of her father-in-law, he said unto her, "Daughter, if thy monks are as virtuous as that, let us bid them to a feast." And she asked him, "Father dear, when shall it be? In a few days' time?" Now, the Setṭhi thought "If I say 'after a few days', she will have time to bring them here", and he said to her "Tomorrow!" intending thus to discomfit her.

But she was nothing daunted. As the shadows of evening closed in, she gathered the choicest blooms of her garden, ascended to an upper storey of her mansion, opened the window and thinking of the glory of the Lord, spread eight-handfuls of flowers in the air. And behold, even as she stood there, her hands raised in adoration, and praying fervently that the Lord, together with five hundred disciples may accept her invitation to a meal on the morrow, the faithful floral embassy flying through the air stopped above the Master's seat, forming, as it were, a fragrant canopy overhead. The Lord looked and saw that they were flowers of faith from gentle Subhaddā.

Now at that time, Anāthapindika, her father, was listening to the Master and when the discourse came to an end, he worshipped the Master and prayed Him to accept food at his house on the morrow. But the Lord said "Great Treasurer, Cūḷa-Subhaddā has invited me."

At which he wondering, said "Lord, I saw none that came to invite Thee." But the Lord said to him, "Great Treasurer, devoted daughters, be they a hundred or a thousand yojanas away, are visible even as the high Himālayas. But without devotion, we see them not even when they are with us, like the pond enveloped in darkness."

Anāthapindika was exceedingly glad, and said, "Lord, favour then my daughter." When the Friend of the helpless left, the Lord called the Elder Ānanda and said to him :

"Tomorrow I go to Saketa ; bid five hundred saints with the Super-normal intelligence be ready for the journey." Which was done as bidden. Now as the night grew, Cūḷa-Subhaddā thought "The Lord Buddha is engaged in many matters, he has much work to do, I know not if he remembers me. What shall I do?"

And behold ! there appeared to her that very moment Vessavaṇa the great god who holds sway over the non-humans, who said to her, "Dear lady, be not dejected, the Lord, together with the worthies, has accepted thine invitation." Hearing which she became glad and prepared the feast.

Now Sakka, the celestial sovereign too, called Vissakamma and said to him, "Son, tomorrow the Lord goeth to Sāketa, to the house of Cūḷa-Subhaddā, attended by five hundred saints. Therefore create ye five-hundred pinnacled-palanquins." And he did so.

When the sun rose the next morning the Lord went to Sāketa, attended by the worthies in pinnacled-palanquins, making the whole sky shine with a rare refulgence. Subhaddā offered alms to the Lord and His disciples, and when the meal was over, worshipped him and said "Lord, my father-in-law and his people are of a wrong religion. It is good, Lord, to preach to them the Dhamma."

The Lord preached the Dhamma in his divinely sweet voice, and behold ! Kālaka Seṭṭhi became a fervent follower of the Lord, and presented Him with a beautiful garden.

Therein he built a temple, too, which, for long stood as a monument to the faith of Cūḷa-Subhaddā, the Lovely Little Lady.

THE WAY TO NIBBANA

BY B. A. FERNANDO.

We are intertwined all through inside and outside by the Tangles of Desire. The only way to loosen them is by (1) Virtue or *Sīla*, (2) Meditation or *Samādhi*, and (3) Wisdom or *Paññā*.

By *Sīla* one ceases to do all actions prompted by bad desire, and thereby arrest their upward progress. By *Samādhi* all the roots of temptation are destroyed and *Tanhā* or Desire is reduced to the minimum. It directly brings in *Paññā* (True Wisdom) by which the saint achieves final emancipation or nibbāna. He becomes an Arhat freed from all bondages.

These three *Sīla*, *Samādhi* and *Paññā* are not different and distinct paths, nor the different stages on the same path leading to the same goal, but they are so very interdependent that one is not possible without the other two. To be virtuous one must practise meditation and realise the truth. To practise meditation one must be virtuous and realise the truth. To realise the truth one must be virtuous and practise meditation. If a man attempts to follow the Way neglecting any one of the above three, he is in error.

They are like the wheels of a tricycle which run on the way to Nibbāna. The wheels must run in harmony, if a happy trip is intended. If one wheel were to move fast and another more slowly, you are sure to be thrown out of the way.

Right conduct (*Sīla*) does not mean anything if it is not guided by right knowledge. It is really the knowledge that determines an action as right or wrong. Where there is no knowledge at all a moral judgment cannot be passed.

A Right Conduct therefore must be guided by Right Knowledge. But, right conduct is not possible only by right

knowledge. The thief knows that stealing is bad, still he steals. A liar knows that to lie is a crime, yet he lies. Only a knowledge of the right does not make the man do the right. The protest of the right knowledge is very weak and feeble before the strong temptation of stealing or lying.

This protest can be made stronger by the practice of meditation. Repeated meditation on the truth of the right knowledge and the vices of being led by the temptation, will create a strong sentiment, which will make right conduct possible against all misleading temptations of the world.

Just in the same way *Samādhi* or meditation is not possible without right knowledge and right conduct. *Samādhi* is meant but to realise the truth of right knowledge.

Everyone knows that the world is transitory and full of miseries, but all do not feel it with equal strength. The more one meditates upon it the more one realises its truth. A mendicant sees and feels this transitoriness everywhere—in the solid and immovable rocks, in the running streams and in the whistling wind.

Right conduct, moreover, creates a calm and suitable mind for meditation. A murderer never gets peace of mind. How can he then meditate calmly on anything? He is always haunted by the fears of being revenged upon by his enemies, or being caught by the police. The mind of an evil-doer, therefore, is unfit for the practice of meditation.

To try to be moral without the practice of meditation or *vice versa*, is the same as to learn paddling the cycle without trying to know how to balance it.

We see then, that these three—Right Conduct, Right Meditation and Right Wisdom must go together. If one wants to acquire one of them, one will have to practise the other two at the same time.

Still, many people often ask which of the three should be put first, which second and which third. What is the proper order in which they should be stated?

Well, the above consideration of their nature shows that from the philosophical point of view they cannot possibly lend themselves to any such fixed order. In spite of that, the common way of putting them in order is (i) *Sīla*, (ii) *Samādhi* and the (iii) *Paññā*.

This arrangement is based on the difference in degree of effort required to practise and acquire them.

To observe *Sīla* is difficult no doubt, but to train the mind (meditation) is more so, and to realise *Paññā* is the most difficult of all. We can, with some effort, check ourselves from a certain action, but to check a particular thought, coming to us is very difficult; and to realise the Truth is still more difficult.

So, *Sīla* is mentioned first, then *Samādhi* and then *Paññā*.

Moral obligation, according to Buddhism, does not consist in the authoritative commandment coming from any source, but in a *purification of the self*. A Buddhist refrains from all sinful deeds, not because such is Lord Buddha's command or that it is so written in the Tripitakas, but because they make us impure.

In the Brahmajāla Sutta, the Buddha gives a detailed account of *Sīla*, which makes it clear in what spirit it is to be understood.

(A) *RIGHT SPEECH.*

1. To abstain from falsehood,
2. To abstain from complaining against another. Not to foment quarrels, by talking ill of one before another, but to try to establish unity between those who are separated,
3. To abstain from harsh talks. To speak that which is faultless, sweet, loving, convincing, civil and polite,
4. To abstain from quibblings. To speak that which is kindly, desirable and elevating.

(B) *RIGHT ACTION.*

1. To abstain from life-taking. To be kind to all creatures,
2. To abstain from stealing,
- * 3. To abstain from sexual love,
4. To abstain from intoxications,
- † 5. To abstain from irregularity in taking food,
- † 6. To abstain from dancing, singing, playing music and seeing obscene sights,
- † 7. To abstain from using garlands, scents, powder and all such luxurious toilets,
- † 8. To abstain from using high, costly and decorated beds or seats,
- † 9. To abstain from touching or having anything to do with gold, silver and or other coins or notes or paper generally used as currency.

(C) *RIGHT ENDEAVOUR.*

- † 1. To abstain from the practice of hoarding or collecting robes, beds or beddings, eatables either in raw or cooked form, etc.,
- † 2. To abstain from the practice of attending theatrical performances, magical shows, duels, or military displays, etc.,
3. To abstain from the practice of gambling or betting,
4. To abstain from the practice of groundless discussions.

(D) *RIGHT LIVELIHOOD.*

1. To abstain from such occupations as:—Fortune telling, Future telling, calling spirits and the black art,

* This precept is meant for the Bhikkhus only. The house-holders have the precept "To abstain from falling in illegal love" instead.

† The house-holders too can practise the above precepts for any period of time, as they do at present in Ceylon, on the fullmoon days.

2. To abstain from the occupation of astrological calculations,
3. To abstain from the occupation of palmistry,
4. To abstain from the occupation of magical charms, yantrams, mantrams, or practising medicines.

Does then *sila* consist only in the observance of the above precepts?

No, *sila* does not consist in the mere observance of them. It has been said by the Buddha that *sila* exists in :—

- (1) Volition, (2) Mental properties, (3) Restraint, and
- (4) Non-transgression.

‘Volition’ is the action itself, of observing the precepts and fulfilling one’s set duties. ‘Mental property’ is the mental colouring that one acquires after the above practice. Thus, abstaining from life-taking and so on—is ‘volition’ ; and such mental states as non-covetousness, good will, great compassion (*mettā*) etc., are the mental properties.

To restrain oneself from an ignoble sight, touch, sound, etc., or not to consent to the uprisen lustful thought is ‘Restraint’. One practised in *sila* does not transgress either in bodily or in vocal behaviour. This is ‘Non-transgression’.

THE ADVANTAGES OF *SILA*.

The Buddha, while explaining virtue to Ven. Ananda, says—“Ananda, moral virtues have absence of remorse for benefit and advantage.”

Further, in *Digha Nikāya* the Buddha addresses some householders—“Householders, five are the advantages of the fulfilment of *sila*, they are :—

1. one virtuous acquires much wealth owing to the effect of non-negligence,
2. of one virtuous fame is spread everywhere,
3. to whatsoever assembly one virtuous goes, he enters boldly and un-perturbed
4. one virtuous dies in peace,

5. one virtuous, on the dissolution of the body after death, reaches a happy destiny."

A virtuous man enjoys peace of mind. He fears none, nor does any one fear him. He is believed by all and respected in the society.

WHAT DOES *SĪLA* LEAD TO?

Thus, one who practises *Sīla* acquires a strong discipline and never commits any evil deed. He therefore, has nothing to regret, and enjoys a soothing mental peace. His mind is best suited for meditation and he attains higher stages of *Samādhi*. In *Samādhi* he realises the truth and conquers his *Tanhā* completely. When there is no *Tanhā* in him, his life process does no more continue. He is freed from death and birth, pleasure and pain. This is Nibbana.

The Buddha has said, "Do not be reluctant in practising virtue, thinking that you cannot acquire it. The pitcher becomes full by drops of water falling into it. The patient obtains much relief little by little."

Each good thought and action of ours, however faint and petty it may be, gets accumulated little by little and thus grows in strength.

Death is not our end. Our virtue and vice do not end with the destruction of our physical body. So we must try to do good and be virtuous as much as we can.

One will be exactly as one acts (well or bad) oneself.

BUDDHISM Vs. MILITARISM : A REPLY TO DR. MOONJI

By V. C. S.

It has become a fashion now-a-days for our politicians to refer to the past history of India in support of their own theories about the traits of our national character. We do not grudge any quotations from the ancient history of our land but it is certainly fair to expect that such quotations should be truthful. We find that Dr. B. S. Moonji's knowledge of Indian history is slightly out of date and hope that if he has any occasion to refer to history again in future he will avoid making mistakes that can easily be avoided. In the last issue of the "Maha Bodhi", the editor commented on the remark made by Dr. Moonji about Buddhism in his speech at Bombay in which he emphasized the necessity of military training in this country. All well wishers of India will agree that Dr. Moonji's effort on behalf of his proposed military college is commendable but the reference to Buddhism in this connexion was most uncharitable, uncalled for and not based on historical truth. It is not true that the spirit of Buddhism which once permeated this country was hostile to the instinct of self-preservation which is the basis of military organisations in most cases. Discipline is the root of military training and the whole organisation of the Buddhist Sangha was founded on rigid discipline among the members of the Order. The founder of the movement was a Kshatriya prince, and it is patent that he was influenced by the constitutional practices of his time in giving a concrete shape to the institution of his Order. There is evidence to show that he never exhibited any lack of interest in contemporary political affairs. He was often consulted by leading rulers of the period and always gave the best of advice. The preparations which culminated in the transformation of a small village into the well-fortified city of Pataliputra were viewed with

sympathy and interest by the Master. There is a distinct prohibition in the Vinaya Pitaka against admitting soldiers as members of the Sangha because the consequent loss of fighting material, it was feared, would be detrimental to the security of a State. This shows that there was no effort to interfere with the normal functions of a State including its military defence.

The name of Asoka is often mentioned as one whose influence led to the deadening of the military spirit in India. This is, however, far from the truth. Although the League of Nations is trying to remove the possibility of War by such means as Disarmament etc. yet military preparations in all the self-governing countries have not ceased. Similarly Asoka who stood for an ideal of pacificism underlying his conception of Dharmarajya and Dharmavijaya, is not known to have disbanded his army and simply talked of peace without caring for the defence of his empire. He was opposed to War on very material grounds which will appeal even to a modern Statesman but nevertheless, he was firm in believing in his military resources as the last resort to suppress disobedience to authority. One of his rock edicts has been interpreted by scholars to mean that while he was prepared to show all sorts of consideration to certain tribes he expressed with equal firmness his determination to prevent any disturbance of peace with the force of arms. Among foreign rulers who fell under the influence of Buddhism in India one easily recalls the name of the Greek conqueror Menander. Is there any proof that he ceased to take interest in war and conquest after his conversion to Buddhism? The Kushan emperor Kanishka was another foreign ruler in India who played an important part in the history and development of Buddhism in this country and abroad but he was a relentless fighter and conqueror. In the 7th century Harshavardhana who was a great patron of Buddhism was also noted for his military achievements, one of his conquests taking place only a few years before his death. The Pala rulers of Bengal in

the medieval Hindu period were Buddhists but their documents show how much they gloried in their military activities. Large conquests were made by this dynasty and those who were most famous among them as Buddhist rulers were also most celebrated for their conquests. The truth of the matter is that the duties of the Buddhist laity were not the same as the duties of a Buddhist monk. A Buddhist monk was to live for a great ideal of faith and renunciation but the laity were allowed to carry on their normal occupations in the world. There must have been some propaganda by the Buddhist order against unwholesome and unnecessary display of militarism and it is quite likely that its general teaching had the healthy effect of removing some of the evils attending war. It is also true that by the very nature of the Buddhist teaching the Sangha in India fostered an international outlook. Under its influence various races were brought together to work in a kindred spirit of service but this does not necessarily mean that there was a tendency to belittle the necessity of military defence. If this were so, Hindus might be equally open to the same charge. In ancient times foreign races settled in this country and leaders of Brahminical society did not object to their being Hinduised. The failure of India is not primarily due to any lack of militarism but of that spirit of national life which shapes not only the nation's military system but also preserves it from all sorts of evils. There was probably an apathy to profit by the military examples of other nations, to learn new military tactics and methods for the defence of the country. It must be said however that those who expect in Buddhist teaching and history some sort of encouragement for any unholy military propensity will surely be disappointed.

THE GREATNESS OF IKSVAKU DYNASTY

BY RAJKUMAR LAL, RANCHI.

1. It is a well-known fact that Sri Ramchandra was a prince of the Ikshvaku clan and this fact is supported by the Raghuvamsha and the Puranas as well as by ancient tradition. He is worshipped by every Hindu as an ideal King and an Avatar (Divine Incarnation). Sri Ramchandra is worshipped not only in India but also elsewhere. Ramayana scenes are found in temples in Siam. The Peruvians also observed a festival called Rama-Sitwa. "Siam was completely within the cultural influence of India", said Dr. Kalidas Nag, M.A., D.Lit. in a paper on International Civilization which he read in Switzerland in 1922. In Cambodia Sanskrit inscriptions are found dating back to 600 A.D. showing the influence of Indian Civilization there.

The Indians had not only colonised Cambodia, Burma, Siam, etc. but had taken their civilization to the Indian Archipelago also i.e., Sumatra, Java, etc. Col. Todd says "These Isles of the Indian Archipelago were colonised by the *Suryas* (Suryavamsa Kshatriyas) whose mythological and heroic history is sculptured in their edifices and maintained in their writings" (Todd's Rajasthana Vol. II, p. 218 f.n.).

In Java, Ramayana scenes are found depicted in temples, and the Javanese have a short Ramayana in their own language based on Valmiki. In the very first page of this book called Het-Ramayana, we find the following about the incarnations of Vishnu :—

"Vishnu has appeared as a fish, a tortoise, a wild boar, a lion, a dwarf, Parasurama, Rama, Krishna and the Buddha". This is exactly the belief of the Hindus about the nine incarnations of Vishnu. This book also

contains some representations of the Ramayana scenes to be seen in the temples in Java. (Het-Ramayana by J. Kats and published by G. Kolff & Co., Batavia, Leiden).

The Hindus had not only colonised these islands, but led their colonisation and religion to Persia, Egypt and other countries also.

Prof. Max Müller says "The Zoroastrians (Parsis) were a colony from Northern India" (Science of Language, p. 253) and Col. Olcott says "We have a right to more than suspect that India, 8000 years ago sent a colony of emigrants who carried their arts and high civilisation into what is now known to us as Egypt". This is also what Brugsch Bey, the Egyptologist says on the origin of the old Egyptians.

About the Scandinavians we find the following in a work named "Hindu Superiority (pp. 135-37)—"The Scandinavians are the descendants of the Hindu Kshatriyas. The term Scandinavian and the Hindu Kshatriya or the warrior caste are identical, the former being a Sanskrit equivalent for the latter. *Scand Nabhi* signifies sacred Chiefs (Warrior Chiefs)". The statement may not be entirely dogmatic.

Col. Todd says "The Aswas were chiefly of the Hindu race, yet a branch of the *Suryas* also bore their designation. In the Edda we are informed that the Getes or Jits who entered Scandinavia were termed Asi and their first settlement was Asigarh". Count Björnsterna says:—"We can scarcely question the derivation of Edda (the religious books of Ancient Scandinavia) from the Vedas (Theogony of the Hindus, p. 108)".

"We have here", says Count Björnsterna, himself a Scandinavian gentleman, "another proof that the myths of the Scandinavians are derived from those of the Hindus" (Theogony of the Hindus, p. 169).

2. Lord Buddha was a prince of this very family i.e. the Ikshvaku clan.

- (a) "The noble boy Siddhartha was born in the country and the tribe of the Sakyas (The Powerful) somewhere about the middle of the sixth century before Christ (Buddha by Dr. Hermann Oldenberg, p. 95). At page 98 of the same book we find the following:—

"But though the Sakyas, occupied but an insignificant position in respect of military and political power among their neighbours, the haughty spirit which prevailed in their ancient family was characteristic of the Sakya line. Brahmins who had entered the Council Chamber of the Sakyas could testify to the little notice which these worldly nobles, who derived their nobility from the King Okkaka (Ikṣvaku) renowned in song were inclined to take of the claims of spiritual dignitaries".

- (b) One Jagmohan Varman had read a paper on the life of Lord Buddha in the anniversary of Gurukul Asrama in the year 1911 and on that basis a book was written by him and published by Shyam Sunder Das and the book is issued by Nagri Pracharini Sabha, Benares (Monoranjan Pustakamala No. 14). At page 10 of the book we find the following:—

"In very ancient times at Ajodhyapuri, capital of Koushalya which is also called *Saket*, in the renowned family of Suryavamsa (Solar family) there was a great King named *Ikṣvaku* and in his dynasty Maharaja Ramchandra was incarnated."

From a reference to the same book (pp. 10-23) it appears that Lord Buddha's ancestors who came from *Ikṣvaku Vamsa* used to live in the Asram of Rishi Kapila in the Saketa jungle of the Himalayas and established a Kingdom whose capital was Kapilavastu.

- (c) The Hindi writer Babu Sukhsampati Rai Bhandari brought out a book on the life of Buddha in the year 1920. In the very beginning he writes:—

"In the most glorious dynasty in which Harishchandra the famous follower of truth was born and in

which men like Ramchandra was born ; in the same glorious dynasty of Sakya branch of Suryavamsa the Buddha was also born."

- (d) Professor Oldenberg in his book above referred to also describes Lord Buddha as a member of the Solar dynasty, i.e. of Suryavamsa (p. 74).
- (e) Buddhism is now the religion of nearly $\frac{1}{3}$ rd population of the world. Mr. Nagendra Nath Vasu, a well-known author of Calcutta, wrote a book on modern Buddhism. This was published in 1911. Its introduction was written by the late Mahamahopadhyaya Haraprasad Sastri, M.A., President of the Asiatic Society of Bengal. In the introduction the said Sastri writes that Buddhism is the religion of over forty per cent of the entire population of the world. It will not be out of place to mention that Buddhism had spread once throughout the world including even Arabia where the foot-print of Lord Buddha was worshipped by the Buddhists before the rise of Mohamadanism (Theogony of the Hindus, pp. 92 & 93). Count Björnsterne also says "Even the Druids in ancient Britain were Buddhists" (Theogony of the Hindus, p. 104). About Lord Buddha and Buddhism Prof. Rhys David says "Buddhism is essentially an Indian system. The Buddha himself was, throughout his career a characteristic Indian . . . he was the greatest and wisest and best of Hindus (American Lectures, p. 117) and Dr. Besant said about Lord Buddha "He is ours, as he is also of world's greatest among its teachers, purest and fairest of all the blossoms of humanity. This flower flowered on the Indian soil, this teacher spoke the Indian tongue, etc. . . ." (Four Great Religions by Dr. Besant, p. 147) and Sir Edwin Arnold in the introduction to the Light of Asia, says "Four hundred and seventy millions of our race live and die in the tenets of Gautama and the spiritual dominions of this

ancient teacher extend, at the present time, from Nepal and Ceylon over the whole Eastern Peninsula to China, Japan, Tibet, Central Asia, Siberia and even Swedish Lapland. India itself might fairly be included in this magnificent 'Empire of belief'; for though the profession of Buddhism has, for the most part, passed away from the land of its birth, the mark of Gautama's sublime teaching is stamped ineffaceably upon modern Brahmanism and the most characteristic habits and convictions of the Hindu are clearly due to the benign influence of Buddha's precepts. More than a third of mankind therefore owe their moral and religious ideas to this illustrious Prince whose personality though imperfectly revealed in the existing sources of information cannot but appear the highest, greatest, holiest and most beneficent, with one exception, in the history of thought". Like him H. P. Blavatsky also said "There never was a religious founder, whether Aryan, Semitic or Turanian, who had invented a new religion, or revealed a new truth. These founders are all transmitters not original teachers." While 'delivering a lecture in 1928 Prof. T. L. Vaswani said "The Buddha-day is one of the greatest days in the youth Calendar of the Bharat Yuvak Sangha (Indian Youngmen's Society). . . . I wish the Buddha-day and the Mahavir day to become an all-India day. . . . Three years ago I visited the Buddha Gaya and since that day Buddha has mingled with my prayers and meditation". About Buddhism he says "In a way Shankara (Shankaracharya) himself fought for a new Hindu Church with the weapon of a metaphysic made out of Buddhistic materials". About the destruction of Buddhism in India Prof. T. L. Vaswani quotes Rev. Anagarika Dharmapala, the great Buddhist leader who wrote in the Mahabodhi that Muslims from Arabia with sword and Koran in their hand devastated

the countries lying between Persia and India. . . . Centres of learning became centres of brigandages. India lost the noble religion of the Buddha and the lay Buddhists were converted by force by the millions to the Semitic religion of Arabia". . . . "In the modern Era, His (Buddha's) message inspired thinkers and sages like Schopenhauer, Comte and Emerson. India under Buddha's leadership became the enlightener of humanity. The message of the Buddha built up a new culture based on Ahimsa, the hope of a broken, bleeding humanity. And it is my faith that the message of this mighty prophet of the Ancient wisdom is for the healing of the Nations" (Introduction to Bodhi Dharma by Prof. T. L. Vaswani).

- (f) It should always be remembered that Lord Buddha did not preach altogether a new religion. He always used to say "*esa Dhammo Sanantano*" i.e. this Dharma is Sanatan Dharma. (Vide introduction to Buddha's life by Jagmohan Varma, p. 229). Mr. Varma at page 236 quotes "Subhasita Sutta" by Lord Buddha "*Saccā me amatā vācā esa Dhammo Sanantano*" i.e. to speak truth is the Sanatan Dharma. (The Hindus call their religion Sanatan Dharma i.e. the most ancient and eternal religion).

- (g) In a Hindi work named "Bharat-ke-Mahapurush" by Shivashankar Misra we find the following about Lord Buddha. I am giving below a literal English translation.

"Siddhartha-Euddha was a Suryavamsa Kshatriya. His father's name was Suddhodana. He was King of a province. A placed called Kapilavastu was his capital. That was near Gorakhpur in the Terai of Nepal. Suddhodana was a Sakya-vamsi. The founder of the Sakya dynasty was born of the Ikshvaku clan.

3. *Mahavira* :—Mahavira was born before Pareshnath. His father's name was Siddhartha and his mother's name was Trisila. He was born in the Ikshvaku clan. *They ruled over*

Pawan Territory. Mahavira's first name was Bardhaman, but as he was possessed of special strength, people called him Mahavira. (Translation from the life of Mahavira by Siva Shankar Misra, p. 180).

While speaking of Jainism in 1901 at the twenty sixth anniversary of the Theosophical Society, Dr. Besant said "Mahavira stands to the Jains as the last representative of the Teachers of the World. . . ." He was born into King Siddhartha's family. Dr. Besant further said "Jains and Buddhists are fundamentally offshoots from ancient Hinduism." It will not be out of place to mention here that Mahatma Rishavdeva was the 1st Guru of the Jains and about Rishavdeva we read as follows:—

"Rishavdeva was the son of Raja Nabhi. His mother's name was Maroo Devi. He was born in Ajodhya and is considered to be the 8th Avatar among the 24 Avatars of Vishnu. He learnt Vedas and Vedangas from the Rishis and his temperament was saintly. (Bharat-ke-Mahapurush, p. 207)."

4. *Guru Nanak*:—Guru Nanak was the founder of the Sikh Sampradaya Sect. I call it Sampradaya and not a separate religion distinct from Hinduism as I have positive evidence which clearly goes to show that Sikhism was nothing but Hinduism:—"Siva Shankar says on the life of Guru Nanak in his book (pp. 107-109) as follows:—"Baba Nanak the founder of the Sikh Sampradaya (sect) and the first Guru of the Sikhs was born at Kana Kuchana a village 10 miles south of Lahore. His father's name was Kaloo Vedi. He was a Kshatriya by caste. The tradition is that Kus (the son of Ram Chandra) founded Kusavati and his other son Lao founded Laopuri (modern Lahore). They used to rule over their respective Kingdoms" After sometime they quarrelled among themselves and the ruler of Kusawati invaded Lahore and the then ruler of Lahore fled away and took shelter under Raja Amrit. A son was born to the ruler of Lahore who was named Sadirao. As Raja Amrit had no son, so Sadirao became heir to the vast territory . . . Sadirao

invaded Lahore and defeated the Kus Vamsiya King who fled to Benares and learnt the Vedas. After sometime he repented his deeds and came to the then Lahore Ruler to ask forgiveness. The Ruler of Lahore who had defeated him forgave him and gave him back his *Raj*. As he had read the Vedas he was called Vedi and Kaloo Vedi who was a scion of this family was also called Vedi. Further in Nanak Satya Prakash *i.e.* Biography of Guru Nanak by Baba Krishnanand Udasin of Ajodhya, published in 1901, we also find that Guru Nanak of *Vedivamsa* was of *Raghuḥool* (Raghu was ancestor of Sri Ramchandra) as appears from the very first verse of that book which runs as follows in translation :—

Ramchandra was the ornament of Raghu dynasty. He had two sons Lao and Kus. Of this great Kshatriya Kus family Vedivamsa is a famous one.

In the introductory portion of the same book reference is made to *Bhavisya Purana* from which it is clear that Guru Nanak was of Vedivamsa.

“When in Kaliyuga (Dark age) there would be abundance of irreligion then in order to destroy the Mlechhas in the west (West of India) there would be born a *Rajarshi*, Nanak by name in the family of Vedi well versed in the Brāhmajñāna. (Godly knowledge).

Dr. Besant while lecturing on Sikhism in 1901 at Adyar, Madras, said, “In dealing with Sikhism we are in face of what may be called a double movement. Fundamentally religious in the beginning it was forced by the pressure of circumstances into a militant organisation” Dr. Besant said about Guru Nanak, “Philosophically he was a Hindu”.

From the above facts it is clear that all the great Leaders of India *i.e.*, Sri Ramchandra, Lord Buddha, Mahavira and Guru Nanak—leaders of Hindus, the Buddhists, the Jains and the Sikhs had descended from the same *one great and famous Ikṣvaku Surya* dynasty.

NEWS FROM BURMA

(BY U. THA KIN, ADVOCATE OF RANGOON)

A book entitled "Bhikkhuni Sasanopadesa" published by one Bhikkhu Adissavansa of Taunglobyan Cemetery Monastery, Pazundaung, Rangoon, had greatly agitated the minds of the orthodox Buddhists, both lay and ecclesiastic, throughout the length and breadth of Burma. The book deals with a subject which at once started a controversy between the author and a handful of his pupils and adherents on one side and the whole of the Buddhist public on the other side. The book deals mainly with the resumption as in the Lord Buddha's time of the Bhikkhuni Sasana, and advocates the ordination of women by the Bhikkhus. This subject was mooted by many previous writers, and each time it met with the unanimous disapproval of the orthodox Buddhists known in religious history to be eminent Vinayadharas, experts in the interpretation of the Vinaya Pitaka. The learned author did not stop there. He went further and argued that the Sasana in Burma, Siam and Ceylon, is not that of the Lord Buddha, but that it is the Sasana of Buddhaghosa which cannot be deemed to have the sanction of Lord Buddha or which in any way coincides with the fundamental principles taught by Lord Buddha. The learned author went still further and maintained that the teachings of Lord Buddha cannot be accepted as fundamentally true, and that if there is any one who can point out to him an incontrovertibly true religion, he is fully prepared to follow that master and accept him as his guide and teacher.

A bhikkhu professing to be a disciple of the Lord Buddha and yet doubting his teachings, is unfit to remain a member of the Sangha constituted by the Lord Buddha. The Buddhists of Burma have invariably been from time immemorial what may be termed "soft-hearted" people, and are most

reluctant to take drastic measures in any religious matter, however divergent the views of one section may be from the views of the other section of the Buddhist public.

Bhikkhu Adissavansa was called upon by the leading members of the Sangha, most of whom are holders of the title of "Agga Maha Pandita", to give up his schismatic views more than three times, and Bhikkhu Adissavansa had, more than three times, maintained his own views, adhered to them and even went so far as to say that the Sangha of Burma, Siam and Ceylon were improperly ordained, and did not enjoy the full benefits of the Upasampada (ordination) kamma or in other words neither he nor the bhikkhus of the said three orthodox countries are bhikkhus in the strict sense of the word. Thereupon meetings of the monks were held and resolutions were passed to excommunicate Bhikkhu Adissavansa. Conferences were called by the laity at which the laymen fully supported the action of the clergy. Thus the whole country was unanimous in maintaining that the tract entitled "Bhikkhuni Sasanopadesa" and the other views of its author are downright travesty of the teachings of the Lord Buddha, and that the book should be proscribed and burned to ashes. The 12th day of September 1935 is a memorable day as on this day was called a mass meeting which was attended by monks from the remotest part of the country. The number of the bhikkhus who attended the meeting and who unanimously agreed to the resolution excommunicating Bhikkhu Adissavansa numbered over ten thousand at the least. The number of laymen who attended the meeting numbered more than five thousand men and women. The meeting was held at the great Jubilee Hall which was crowded to overflowing. The senior monks adjourned to the Kyagu Sima which is close by and recited the Pakasaniya Kamma against the schismatic and completely excommunicated him. The laymen also performed what is called the "Apasadaniya Kamma" (rite of excommunication by laymen.)

GLEANINGS

MESSAGE OF BUDDHA EXPLAINED.

“Sacrifice the beast within you and make your mind a holy temple. Kindle the fire of reasoning and sacrifice, kill all your evil thoughts, your ignorance and superstitions which are the real beast within you. This is the real sacrifice from the Buddhist standpoint”, thus declared Swami Ananda Maitreya, Lecturer in Oriental Languages and Buddhism in the Ananda College, and Leader of the Bhikkhus who arrived at Malabar last week, in replying to the welcome that was accorded to them by the public of Calicut at a public meeting held at the Paran Square last evening. Mr. C. Krishnan, M.L.C. presided.

Swami Ananda Maitreya, Swami Dharma Skandha and Swami Jinavaravamsa were given a reception on arrival.

Swami Ananda Maitreya thanked the organisers for the manner in which they were welcomed and said that the Mahabodhi Buddhist Mission had sent them to Kerala and they had come with a message. It was nothing but the message of Lord Buddha. Some people had misunderstood and thought that he was the enemy of other religions. It was a mistake. He (Lord Buddha) was only the enemy of superstition and cruelties practised in the name of religion. He was not only a spiritual teacher but also a great reformer. One of his most important lessons was on the brotherhood of humanity. He had taught them to love not only human beings but also all living creatures. Love all like your own child, was his repeated message.

THE PATH OF NOBLE LIFE

Idol worship was not the proper way, he continued, for man's emancipation. It was a noble life. The right

way of worshipping Buddha was by relieving miseries around them. Let them not believe anything, merely because it was handed down by tradition, or was seen in holy scripture, or taught or believed by parents or Gurus or because it was taught even by himself (the speaker). They must use reason, and open their mind and eyes to find out what was harmful or beneficial to them as well as to others and to hold fast what appealed to them as beneficial. The Buddhist strongly opposed the division of men by castè and creed. Wisdom, universal brotherhood and compassion were the key note of his (Lord Buddha's) doctrine.

Lord Buddha was also a powerful enemy of animal sacrifice, in the name of Gods and Goddesses. They must sacrifice the beast within them and make their minds a holy temple. They must kill all their evil thoughts, their ignorance and superstition which were the real beasts within them. That was the real sacrifice from Buddha's standpoint.

BE CHEERFUL.

Another important message in Buddhism, Swami Ananda proceeded, was that they are their own saviours, light and guide. Lord Buddha only showed them the way. They must face all their troubles and misfortunes cheerfully. Cheerfulness was one of the most important steps to the attainment of real happiness. That was the message of Lord Buddha.

In grateful remembrance of what the ancient and great country of India gave to Ceylon years ago, the Ceylonese had entrusted the mission to them with reverence and love with a small plant of Bodhi tree of wisdom from Anuradhapura to be planted at Calicut.

Swami Dharma Skandha then spoke about the need for the formation of habits and character as mentioned in Buddhist scripture and requested the audience to try them as an experiment for at least six months and to see what changes Buddha's teachings would bring in them. Panchasila, he said,

was nothing more than taking care of little things which go to the ruin or advancement of each man and finally of society at large.

With a vote of thanks, proposed by Mr. Manjeri Rama Aiyar, and the National Anthem, played by the band, the meeting came to a close.

Mr. C. Krishnan planted the Bodhi plant to-day which was brought by the Bhikkhus from Ceylon as a present to Kerala in the compound of the "Tokkio Lodge" near the north pier, where the Bhikkhus are staying.

ADDRESS TO STUDENTS.

"The cause for all the trouble was egoism. If you give up egoism, then you could easily have the feeling of brotherhood. It is such unselfishness which would serve humanity" said Swami Ananda Maitreya, addressing a meeting of the local Government Training School students last evening. Mr. Manjeri, S. Rama Aiyar, Advocate, presided.

Swami Ananda instanced the game of football where, he said, team spirit would bring success which would be impossible otherwise if each individual player tried to excel by himself. He emphasised the principle of unselfishness in every walk of life.

The Chairman in his concluding remarks said that Buddhism was not against any religion but taught them religious toleration. The Chairman appealed to the students to study Buddhism along with their own religious books and try to understand its spirit.

—Hindu, Madras.

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AN AMERICAN BUDDHIST BROTHERHOOD.

The following extracts are taken from the first annual report of the "Followers of Buddha", Santa Barbara, Cali-

fornia, of which Mr. Dwight Goddard is the enthusiastic worker and the organiser :—

The year has been a very busy one and included a number of important events. The coming to Santa Barbara ; issuing the pamphlet, Followers of Buddha ; the memory cards ; the books, Buddhist Practice of Concentration ; and the book, Buddha, Truth and Brotherhood. The director made a trip to China, had a visit with our "Homeless Brother" Wai-tao and brought back the new translation of Laotze's Tao-teh-king and of the Diamond Sutra.

But by far the most important event has been the purchase of a permanent home for our Brotherhood. This property is located in the midst of the Santa Barbara National Forest at an elevation 3,000 feet, on the Government Scenic Highway known as the Camio Cielo to the west of where it crosses San Marcos Pass Highway. It was an old homestead of forty acres and has been partly cleared and planted with fruit trees and grape vines. It has two small cabins and a pair of wells of good water. But the best part of it is the view which it commands of the coast of Santa Barbara northward and, beyond to the west are the higher peaks of the Coast Range in three counties. There are no settlers near or can never be, so we are free to enjoy and profit by its undisturbed solitude and silence. For the present our lay-brother Joseph Cresson will be the only resident, but brother Frank Bostock will come in September and I hope to join them before Winter.

In our publication work we have this to report. The books, A Buddhist Bible and Laotze's Tao and Wai-wei are now out of print. We are considering publishing a new and revised edition of the Buddhist Bible that will include the new translation of the Diamond Sutra and in addition will include the new translation of Daotze's Tao-teh-king and Asvaghosa's Awakening of faith sutra. This will make a book of about 500 pages and will include all the favourite scriptures of Dhyana Buddhists except the Lotus of the Wonderful Law which is

particularly prized by the Tien-tai Sect, the Paradise Sutra which is specially dear to the Pure Land Sects, and the great Avatamsaka of the Shingon Sect.

From the foregoing you will readily see that the great apparent need of our Brotherhood from now on will be increased financial resources. The mountain property is not yet fully paid for and a larger and more suitable home and meditation chapel must be provided. Besides this, there is the cost of this new book and the purchase of a motor car and a delivery car to be provided for. Other brothers are waiting and Bhikkhu Wai-tao will join us as soon as we have a suitable Refuge and send for him.

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UNIVERSITIES IN ANCIENT INDIA.

Dr. P. K. Acharya, head of the Department of Sanskrit, Allahabad University, described the system of University education in ancient India in an extra-mural lecture delivered under the auspices of the Faculty of Arts, Allahabad University.

At Nalanda University, there were 10,000 resident students and teachers. There were 12 colleges, three big libraries and some 300 rooms.

Describing Nalanda University as gleaned from excavations and the accounts left by Huien-Tsiang and I-Tsiang, he stated that it consisted of several *Vihara*, *Sangharama*, *Dharmaganja* and *Chaitya* buildings. There were colleges, halls, libraries, observatories and priests' chambers. The Tibetan accounts testified to the existence of a grand library called *Dharmaganja* comprising three palatial buildings. One of these was known as *Ratnadadhi*, and was nine storeys high and stocked with sacred Buddhist scriptures. The other two were called *Ratnasagara* and *Tatnaranjaka* and contained secular and other works.

The other universities in ancient India were Taxila in the North-West, Valabhi in Kathiawar (Gujarat), Vikramasila in Bihar and Odantapuri, Jagaddala, Somepuri and Vikramapuri in Bengal.

There were also large educational institutions at Buddha Gaya, Sanchi, Bharhut, Sravasti, Kausambhi, Sarnath, Mathura, Nasika, Amaravati, Nagarjunikonda, Jagayyapeta, Kanchipura. According to Dr. Barua, there were 84,000 smaller secondary and primary schools at the time of Asoka.

GAMES AND DANCE HALLS.

In the curricula of studies, physical exercises were also included. According to Mr. Sankalia, the games included "games with eight pieces and ten pieces, hopping over diagrams formed on the ground and removing substances from a heap without shaking the remainder, games of dice, trap-ball, sketching figures, elephant-riding, horse-riding, carriage driving and swordsmanship and the like. There were also dancing halls where boys could invite girls, saying 'Here you may dance, sister,' and danced together."

There were four groups of scholars. The elementary group "Pada-parama", (who could do no more than commit to memory everything they read) rose by steps to "Neya," "Vipaschitanja" and "Veghatitanja" the highest group, i.e., research students. The teachers were divided into two classes—Acharyas and Upadhayas—who were required to take a genuine fatherly interest in the students under their charge and were responsible for their moral as well as spiritual education.

The examination tests were of four kinds—*Pariksha*, *Uṇa-Pariksha*, *Tulana* and *Gaveshana*. The first was the ordinary oral and written examination, the second was a test based on a student's day-to-day work in the class-rooms. The third was a test of debating powers and the power of quick reply and ready wit. It was something like the original *Tripas* examination, in which two debators had to debate certain questions and the examiners gave marks. The last form of test, i.e.,

Gaveshana or research, was an examination on various subjects written by advanced students and professors.

—*Statesman*, 26th Sept., 1935.

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THE YELLOW ROBE.

In our last issue we asked for information about Mr. Gordon-Douglas, who took the Yellow Robe about 35 years ago. We have now discovered some information about him in the November, 1904, issue of *Buddhism*, of which the following is a résumé.

The Asoka Sakyaputta Society of Bassein (Burma) was started by the late Bhikkhu Asoka formerly known as Mr. H. Gordon-Douglas, who was, we believe, the first European to take the Yellow Robe in these latter days. This gentleman, who received his education mainly in France and Germany, was early in life attracted towards the East and the greatest of the oriental religions. He acquired knowledge of Buddhism mainly through a friendship with two Japanese students in Paris, and as a result of this friendship went to Japan and spent two years there studying Sanskrit and Pali and also Japanese Buddhism. Later he went to China, where he extended his studies into Buddhist philosophy. Finally he went to Ceylon, where he continued his studies in Buddhism and the Pali language and also took up educational work in the Island. Before long, finding the pure and simple teaching of the Pali scriptures more consistent with his views of life than the ornate and mystical systems promulgated in China and Japan, he openly avowed himself a Buddhist, and leaving the Christian school in which he then held a position as Master, he took up the Principalship of the Mahinda Buddhist College. But the teachings of the Dhamma has made too deep and lasting an impression on his mind for him long to remain content with the layman's life, and so it came about that he was received into the Sangha by the Venerable Vajirarama Mahathera, then on a visit to Ceylon from Burma. Accompanying

the Mahathera back to Burma through India and Arakan, the new bhikkhu—now known by his monastic name Asoka—finally took up his residence at Bassein, remaining there until his death in April, 1900. His death was a great misfortune for the cause of Buddhism, as he was a man of rare abilities and excellent education, and he would have thrown himself whole-heartedly into the religious revival then beginning in Burma. The Asoka Sakyaputta Society which he founded did good work in furthering education in Burma.

It will be noted that the writer of the above, who was probably Ananda Metteyya, refers to Mr. Gordon-Douglas as "the first to take the Yellow Robe in these latter days." Evidently there were doubts in his mind as to whether Europeans had not previously done so. Can any reader state whether there are records of any instances prior to this one?

—*Buddhism in England*, Sept.-Oct. issue 1935.

BOOK REVIEW

BUDDHIST READINGS compiled by Beatrice Lane Suzuki, M.A.,
Professor of English in Otani Daigaku, Kyoto ; Hirano
Shoten, Kyoto, Part 1.

This small volume of selections from different writers on the life and teaching of the Buddha has been especially intended by its compiler Professor Beatrice Lane Suzuki as an introduction to the study of Buddhism. It opens with an extract from Sir Edwin Arnold's *Light of Asia* describing the birth of the Teacher. The later pieces lay stress on the doctrine of Compassion. Some Jataka stories are introduced for the purpose, one of the most delightful of the series being told in the compiler's own language. The book deals mainly with the Mahayana Buddhism of Japan—with the praises of Amida, the Dharmakaya doctrine and with the Bodhisatva

ideal. Accounts of great Japanese Buddhist saints and of life in the Zen monastery given in this volume will be found of particular interest in this country where very little is known about them on account of the absence of popular books to help the general reader. The compiler gives at the end a list of books by which the reader may supplement his knowledge of the subject. Although Mrs. Suzuki does not claim to be exhaustive, one notices with some disappointment the absence from the list of Sir Charles Eliot's "Japanese Buddhism" which certainly deserves to be widely read and appreciated. Probably the omission is explained by the fact that this work has been published quite recently and may have escaped the notice of the compiler. The notes appended to the selections explain the meaning of some philosophical terms etc. and will be found very useful by the beginner.

Mrs. Suzuki in one of her notes (p. 17) places the birth of the Buddha at 450 B.C. This is obviously inaccurate. Scholars are now generally agreed that that event could not have occurred less than a hundred and fifty years before this date and mention 624 B.C. as the year when the great Teacher was born. This exactly tallies with the calculations of the Southern School of Buddhism.

The book is a very welcome contribution to the study of Buddhism, and although, meant for beginners, it will no doubt attract more advanced students also, who will find in it a clear statement of the main principles of Buddhist teaching and of the distinguishing features of Zen Buddhism from the pens of authoritative writers. Mrs. Suzuki has removed a long-felt want by publishing this book of selections and we hope that the next part will succeed in preserving the usefulness and interest of the present volume.

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NOTES AND NEWS

BHIKKHU NARADA IN THE FAR EAST.

In the course of a letter to the Editor Bhikkhu Narada writes :—

After engaging in Buddhist activities here for about one and half months and visiting such places of interest as Nanking, Hankchow, and Soochow, I left for Japan on May 11th.

“Prof. Kimura and Mr. Sakai were kind enough to make all the necessary arrangements for my stay in Tokyo. I met Rev. Rahula who had also come on a visit to Japan. The Japanese Buddhists were very kind and hospitable to us. Welcome meetings were held by the Indo-Japanese Associations, of Tokyo and Kyoto, International Buddhist Union, and Federated Y. M. B. As. I met almost all the distinguished professors and visited many famous temples. In the course of my talks I drew their attention to the fact that there is only one Buddhism and as such we should leave aside all sectarian differences and work like ideal Buddhists to spread the Dharma throughout the world. I also suggested to them the desirability of having one uniform Birthday of the Buddha and of establishing international Buddhist hostels both in Tokyo and Kyoto. As you know we celebrate the Buddha day on one day, the Chinese Buddhists on another day and the Japanese Buddhists on quite a different day.

I gathered from a talk I had with Mr. Nakashima, Chairman of the International Comity Society, that he hopes to erect one hostel in Yokohama so that foreigners may stay there at a minimum expense. The Indo-Japanese Association in Kyoto will also perhaps establish one there.

I stayed about twenty days in the Rissho University hostel and about a week in Kyoto where I met Mr. and Mrs. Suzuki and many other enlightened Buddhists. One Vinaya scholar whom I met at the Otani University expressed his desire to go to Ceylon to see the real Sangha. He has published a

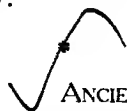
synopsis of the Vinaya rules of all the different sects. His teacher, whom I had the good fortune to see, is a Vinaydhara monk who is trying to observe all the rules as strictly as possible. In his temple I saw the second Sima built in Japan.

In the course of my talks to the students of the Rissho University of Tokyo and Otani University of Kyoto I advised them to form an order of celibates to work for the religious and social welfare of Japan and other countries.

I have now come to China again at the invitation of Chinese and other Buddhists to spend the vassa here. I note that the Chinese Buddhists are very sincere and devotional. There is at present a Buddhist revival here.

You will be pleased to hear that a Chinese youth has translated my booklet—Buddhism in a nutshell—into Chinese and will be published before long. I am at present writing a Pali course in Chinese with the help of the secretary of the above society.

China is in need of more Buddhist workers. There are only a few Chinese monks who are actively engaged in Buddhist work, but more Buddhist laymen seem to take a great interest in religious and social work. To the Chinese monks I must give the credit of having adhered to Ahimsa in the strictest sense of the term. Rev. Tai Shu and a few other monks are taking a leading part in the spiritual regeneration of the country."



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ANCIENT BUDDHIST SITE NEAR BENARES.

Mr. F. O. Lechmere-Oertel, formerly of the Indian Archæological Department, writes in the course of a letter:—

"This reminds me of another site in Benares where there is a distinct trace of a Buddhist sacred site. When I was in Benares I tried hard to get permission to excavate there, but was transferred before I could carry out my scheme. The place in question is the "Bhairon Lath" on the Idhgah near the road crossing the Ganges and leading to Ramgarh palace

of the Maharaja of Benares. The Idhgah stands on a raised platform about 16 feet high above the level of the country and the Bhairon Lath is a stump of a stone column on the same platform about 4 feet high and covered by a copper sheath painted red by the Hindus who worship the God Bhairon. There is a historic record of a riot a little more than a century ago, caused by a fight between the Hindus and the Mohemmadans of this part of Benares, during which the Idhgah was defiled by the slaughter of a pig in it, to which the Mohammadans retorted by upsetting the sacred Hindu column which stood on the site of the Bhairon Lath. I searched for the upper part of the column in the large tank attached to the Idhgah, but it was not there. So it has evidently been destroyed, probably utilised as a road roller. Major Kittoe saw a road roller in Benares taken from an old column which may have been this one. However that be, the lower part of the column is still in situ below the Idhgah platform. If it is, as I suspect, an Asoka column, it may well bear an inscription on it, perhaps one of the famous edicts of Asoka. One of the two Chinese pilgrims (either Fa Hien or Huen Tsang) describes passing the place before crossing the small river on his way to Sarnath. The remains of the ancient bridge by which he crossed are still to be seen as well as traces of the old roadway across the present fields to Sarnath. There is an old Baoli (storied well) still left for instance on this old road and it would be well worth opening it out again to give a direct road from Benares city to Sarnath. The stump of the Bhairon Lath is surrounded by a low wall and if permission could be obtained it would be quite possible to dig a trench within the enclosure wall wide enough to examine the lower part of the column to see whether it bears an inscription. . ."

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BUDDHIST MISSION TO MALABAR.

We are glad to hear from Bhikkhu Ananda Metteyya, the leader of the Maha Bodhi Society Buddhist Mission to Malabar,

that his party was enthusiastically received on reaching Calicut by the local Buddhists and the general public. The party has started its missionary activities and the response received so far appear to be very encouraging. Mr. C. Krishnan, M.L.C., who is a devout Buddhist and has done a good deal to popularise Buddhism in Malabar, has placed one of his bungalows at the disposal of the Mission. Meetings are being regularly held in different places and Buddhist teachings explained. Messrs. C. Krishnan, Manjeri Rama Iyer, Kottai Kumaran and others are giving their whole-hearted co-operation to the work. Already there is an attempt on the part of the orthodoxy and the Christian Missionaries to put obstacles in the way of the Buddhist workers but we hope that their activities will not be hampered in any way. If the work could be carried on without interruption success is assured. We hope the Buddhists of all countries will help the Maha Bodhi Society to continue the Mission. On another page we are publishing an account of the Mission which appeared in the *Hindu*, Madras.

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MR. B. L. BROUGHTON IN ENGLAND.

Mr. B. L. Broughton who has been travelling widely for some years has just gone back to England. His interesting itinerary appeared sometime ago in the pages of this journal. He wrote about Ceylon, Burma, China, and Japan and some other countries from the point of view of a Buddhist observer. We were hoping for a few more pages from his journal, a few more of the rapid sketches of the men and things he had observed. Above all we were expecting him as a guest to spend sometime with us in Calcutta and to enjoy with us the beautiful mural paintings at Sarnath which we owe to his generosity. Mr. Broughton was the first president of the British Mahabodhi Society, his co-operation in those days led to memorable results. As he is there once more, we hope he will take the same interest in its work as he once

used to do and give a new impetus to its activities which have not been prosperous of late, much to the regret of friends and others interested in the British Mahabodhi Society.

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EASTERN RELIGIONS AT OXFORD.

We give below a quotation from *The Times* (June 23) announcing the establishment of a Chair in Eastern Religions at Oxford. This will help the propagation of correct knowledge about the civilisations of Eastern countries. It is hoped that an Asiatic scholar may be appointed to fill the position for a true interpretation of Eastern Religions and cultures at this world-renowned centre of European thought and scholarship. It is not, however, meant that the task will be easy for any Asiatic scholar. There must be the ability to appreciate the contributions made by different religious and cultural institutions in the East without any prejudices and prepossessions. The move taken by the generous donors is, it is hoped, will be an example at other seats of learning also.

"The establishment of a Chair has been made possible by Mr. and Mrs. H. N. Spalding of South Park's Road, Oxford who have offered to provide £900 per annum for the maintenance of the Professorship, £90 per annum for five years in respect of superannuation contributions, and a sum not exceeding £500 in respect of travelling expenses.

"A supplementary issue of the 'Gazette' to-day publishes a letter from Mr. Spalding to the Vice-Chancellor, in which Mr. Spalding says :—"It is felt that the tradition of the University of Oxford as the home of study of Divinity and of the Humanities, impose upon it the right and duty of doing all that lies in its power to bring to the west what is best in the Eastern culture as well as to give to the East what is best in the culture of the West. It is in the hope of contributing something to the fulfilment of this need, and of the realisation

of this desire, that my wife and I have been privileged to found this Chair.' "

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PANDIT RAM CHANDRA SHARMA'S FAST.

In the ancient Hindu temple at Kalighat in the City of Calcutta, thousands of goats and buffaloes are slaughtered annually as a sacrifice to Goddess Kali, the presiding deity of this temple. Animal sacrifice has become part and parcel of Hindu worship of *Sakti* and though the higher strata of Society are gradually giving up this primitive and inhuman form of worship, there are still hundreds of thousands of Hindus who blindly follow the old form. On festive days when large numbers of animals are sacrificed, the Kali Temples, especially the one at Kalighat, are veritable pools of blood, the sight of which cannot but appear revolting to the sense of every educated man. These temples have been the cause of much propaganda against India in foreign countries and the more thoughtful section of the Indian people have been advocating the abandonment of the sacrifice of animals in their religious worship.

Pandit Ram Chandra Sharma is a earnest advocate of this reform and has taken up the novel method of fasting unto death in order to bring pressure on the Hindus. Pandit Sharma is a young man with a future and his intended self-sacrifice for this noble cause has stirred up the feeling of Indians. He started his fast on the 5th September and is continuing the same on the date this note is being written (28th). It is to be regretted that the authorities of the temple have not yet agreed to the requests made to stop the sacrifices and save the life of this Pandit. We earnestly hope that good sense will prevail with the authorities of the temple and that they will put a stop to this degrading form of worship which, according to the learned Hindu scholars, is not even sanctioned by their own sacred books.

FOURTH ANNIVERSARY OF THE MULAGANDHAKUTI VIHARA

*World gathering of Buddhists at
Holy Isipatana, Benares.*

As announced previously the Fourth Anniversary of the Mulagandhakuti Vihara will take place on the 10th, 11th and 12th November. This year's celebration will be on a grander scale than usual. As a great rush of pilgrims and visitors is expected from Chittagong, Burma, Ceylon, Tibet, Nepal, Penang and other countries, those who require accommodation at the Holy Place should write to the undersigned as early as possible. Several Railway Companies have decided to give special concession tickets to parties of pilgrims coming from Akyab, Chittagong and Darjeeling. The B. N. W. Ry. intends to run a pilgrim special from Darjeeling.

Provisional Programme.

10th November—Anniversary meeting, presentation of Relics by Mr. J. F. Blackiston, Director-General of Archaeology in India and Relic Procession.

Exposition of the Relics and Illumination.

11th November—Depositing the ashes of the late Ven. Dharmapala in a stupa.

Lectures on Buddhism and Discussions and Exposition of the Relics.

12th November—Maha Bodhi School children's sports and Farewell meeting.

DEVAPRIYA VALISINHA,

General Secretary,

MAHA BODHI SOCIETY,

Sarnath, Benares.

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* * * * *

Fundamentally, as the authors of the articles observe, Burmese Nationalism is the struggle against foreign domination and alien rule. Much of the distress felt by the people, the writers attribute to the callous attitude of the Government to the welfare of the governed. The system of education in Burma needs complete overhauling. . . . This magazine is full of thought provoking material that it is difficult in the space of a short review to do adequate justice to all that it contains. . . .

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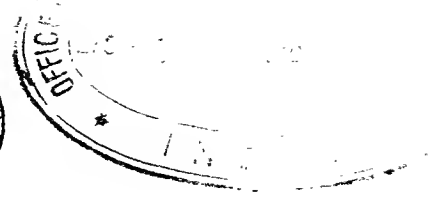
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THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA
IN MAY 1892.

वरुण भिक्षुवे चारिकं वहुजनहिताय वहुजनसुखाय लोकानुकम्पाय अत्याय
हिताय सुखाय देवमनुस्मानं । देसेषु भिक्षुवे धम्मं आदि कल्याणं मज्जे कल्याणं
परियोसान कल्याणं साधे सन्त्यज्जनं केवलपरिपुषं परिसुद्धं ब्रह्मचरियं पकासेध ।

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—MAHAVAGGA, VINAYA PITAKA.

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[No. 11.

THE SYSTEMATIC STRUCTURE OF BUDDHISM

BY

ANAGARIKA B. GOVINDA

1. *The Axiomatic Truth of Suffering.*

The extension of the Buddhist Scriptures is so enormous that a life time would be too short for their complete study. Even the Sacred Scriptures of a single School would suffice to keep a scholar busy for all his life. This sounds discouraging, for how can the average man ever expect to know what is

Buddhism and how should it ever be possible to follow a teaching that needs such a long time for its study!

Fortunately the Buddha was not only a great Seer but an equally great teacher. He was able to transport his visions into words and his words into life, namely into the living force of creative thoughts. A thought is creative only if it causes others to think, i.e. if it contains a directive moment which is an incentive to *move* in the indicated direction. In this way the result is achieved by our own effort and becomes our spiritual property, part of our own life. If the very same result had been accepted by us without an effort—without ourselves going the way that led to that result—it would have been without living value, even if it was true. A dead truth, however, is as bad as a lie, because it causes stagnation, the most incurable form of ignorance.

It is a special feature of the Buddha's method of teaching that he never expressed a thought without showing the way to it and that he condensed his fundamental teachings into such a concise system that every thinking man can follow them and work out his salvation by his own effort. The directive moment lies in the logical structure of thoughts and the systematic treatment of facts and experiences, which are accessible in every stage of life or development and yet urge to go beyond them. In fact, there is hardly any religion or philosophy that can boast of such easily accessible formulations, which neither demand scientific training nor faith in phantastic assumption or other intellectual sacrifices.

The Buddha was a genuine "free-thinker" because he did not only concede to everybody the right to think independently, but kept his own mind free from theories, thus avoiding to base his teaching on mere beliefs or dogmas. As a real thinker he tried to find an axiom, a self-evident formulation of truth, which could be universally accepted. Descartes, the famous French philosopher, started his philosophy with the formula: "Cogito, ergo sum", "I think, therefore I am". The Buddha went one step further in

starting with an even more universally established principle, based on an experience that is common to all sentient beings the fact of suffering (*sabbe sankhârâ dukkhâ*).

Suffering in Buddhism is not the expression of pessimism or of the world-tiredness of an aged civilisation: it is the fundamental thesis of a world-embracing thought, because there exists no experience which is equally universal. Not all sentient beings are thinking beings, and not all thinking beings reach the stage in which this faculty conceives its own nature and importance, but all sentient beings endure suffering because all are subject to old age, decay, and death.

It is this experience that forms the connecting link between beings who otherwise might have little in common, it is the bridge that unites the human and the animal kingdom,—it is the foundation of a universal brotherhood. The idea that one should recognize oneself in the pain of others is also expressed in the opening verse of the tenth chapter of *Dhammapada*:

“*Sabbe tasanti dandassa, sabbe bhâyanti maccuno,
Attânam upamaṃ katvâ na haneyya na ghâtaye.*”*

It was this experience of common suffering that caused the Bodhisattva to leave his home, his family, his wealth, and to sacrifice his royal position; and consequently he took it later on as the starting-point of his ethical and philosophical system.

Without fully understanding this axiomatic truth of suffering one cannot really understand the other parts of his teaching. Therefore the Four Noble Truths, the programmatic formulation of the Buddha's doctrine, begin with an analysis of the symptoms of suffering (*dukkhaṃ ariya saccaṃ*), followed by an investigation into its causes (*dukkha-samudayo ariya saccaṃ*).

* “All beings are afraid of pain, all beings are afraid of death; Recognizing (lit.) comparing oneself in others, one should neither kill nor cause to kill.” In comparison to this attitude it is interesting to see that Descartes, in accordance with his comparatively exclusive axiom ‘*cogito ergo sum*’, regarded animals as a sort of living automata.

As an algebraic formula does not contain fixed values but only symbols which can be replaced by known magnitudes, so suffering and happiness, sorrow and joy, are the symbols for the negative and positive states of life or better, of consciousness. Suffering and happiness cannot be described by positive terms or as objective contents of consciousness, one can only show their relative causes and symptoms, and their interdependence. Each individual has its own standards of joy and sorrow according to the stage of its development. Circumstances, which would mean happiness to one state of consciousness, might be suffering to another state.

On the lowest stage suffering is only *bodily*: physical pain, privation, and discomfort. On the next higher stage it is mainly *mental*: the discrepancy between our illusions and reality, the disappointments of life, the impossibility to satisfy our desires. On the third stage suffering is no more concerned with the petty cares of our own person and of our momentary life, it becomes more and more *universal* and *essential*. We are taking part in the suffering of others, and instead of regarding our personality as the highest value, we understand that by clinging to it, it has become a hindrance, a bondage, a symbol of limitation and imperfection.

These three stages of suffering do not necessarily exclude each other within one and the same individual, though it may be said that one of these stages generally prevails. In the primitive form of consciousness (animals, undeveloped human beings) suffering appears mostly as physical pain and bodily want and occasionally only in its mental aspect. One who is on his way to enlightenment will be rather concerned with the essential form of suffering (the third stage), while the average human being will be mainly afflicted with mental suffering (the second stage), though bodily suffering may be frequent and the refined form of the third stage may be attained occasionally.

In the definition of suffering, as found in the pâli canon, these three stages are clearly recognizable, though they have not definitely been classified and explained as such. The

following statement is found in the Mahâsatipaṭṭhânasutta, Digha-Nikâya, XXII :

Jâti pi dukkhâ, jarâ pi dukkhâ, maraṇaṃ pi dukkhaṃ ; (I)

(soka-parideva-dukkha-domanassa-upâyâsâ pi dukkhâ)

yam p'icchaṃ na labhati tam pi dukkhaṃ ;* (II)

samkhittena pañc' upâdânakkhanda pi dukkhâ. (III)

Birth, decay, and death—the first group—are the symptoms of *bodily* suffering (I).

Not to obtain what one desires characterizes the second stage : *mental* suffering (II).

The five aggregates of existence (lit. 'clinging'), i.e. our personality, represent the *essential* form of suffering, its third stage (III).

I have put the second line in brackets, because it is not concerned with the definition but with the terminology of suffering : 'sorrow, lamentation, pain, grief, despair'.

The fact that the three stages of suffering do not necessarily exclude each other holds good not only with respect to the individual but also regarding the above-mentioned definition. Its several items are not to be understood in a purely external or one-sided manner. If, for example, one understands the phrase 'birth is suffering' only to mean that a mother on the birth of her child is tormented with pain, or that the new-born child thereby is subject to unpleasant experiences, one decidedly misses the real signification of the saying.

'Birth' (jâti) in the Buddhistic sense is not merely a particular single moment in each life, not only the physical process of being born (sanjâti) or conception (okkanti) in the physiolo-

* In some places this statement is supplemented by the explanation : 'appiyehi sampayogo dukkho, piyehi vippayogo dukkho', to be united with what one dislikes is suffering, to be separated from what one likes is suffering'.

This formula, naturally, can be applied to all the items of the other two groups, which means that each of them can become a subject of mental suffering,—namely, when viewed from the standpoint of one's own (intellectual) likings and dislikings.

gical sence, but also the 'conception', the 'conceiving' that is called forth continually through the senses, which affects the appearance or manifestation of the aggregates of existence (*khandhānaṃ pātubhāvo*), the seizing of the sense-domains (*āyatanānaṃ paṭilābho*), the continuous materialisation and new karmic entanglement.

In similar wise, 'death' (*maraṇaṃ*) is not only a certain definite moment, but an element of life. Death is the dissolution, the decay, the continual change of the physical, mental, and psychical elements or aggregates of existence (*khandhānaṃ bhedo*), namely: of the aggregate of bodily form (*rūpakkhanda*), of feeling (*vedanākkhandha*), of perception (*saññākkhandha*), of subconscious formations (*saṅkhārakkhandha*), and of consciousness (*viññāpakkhanda*).

Buddhagosa in his *Visuddhamagga* says: "He, then, that has no clear idea of death and does not master the fact that death everywhere consists in the dissolution of the groups (*khandā*) he comes to a variety of conclusions, such as, 'A living entity dies and transmigrates into another body'.

He that has no clear idea of rebirth and does not master the fact that the appearance of the groups everywhere constitutes rebirth, he comes to a variety of conclusions, such as, 'A living entity is born and has obtained a new body'." (H. C. Warren, "Buddhism in Translations", p. 241).

Birth, decay and death, which originally were felt as symptoms of bodily suffering, become objects of mental suffering as well—and finally the symbols of the essential laws of individual life to which we bind ourselves. This is indicated in the third part of the above-cited quotation, where the five *Khandas* themselves are designated as objects of suffering and described as 'aggregates of *clinging*' (*upādānakhandā*).

Such knowledge goes beyond the mere intellectual or mental attitude of an external observation of life,—it is born from inward, profound contemplation of the cosmic procession of events. The sacred texts describe how the disciple, who is following the Holy Path and has gone through the four stages

of 'Internalisation' (jhâna), "directs his mind to the remembering of his previous forms of existence ; first one life, then two, three, ten, a hundred, a thousand, a hundred thousand ; then to the times of many a world-arising, then to the times of many a world-dissolution, then to the times of many a world-arising and world-dissolution. . . Thus does he remember his many previous forms of existence with their characteristic marks, with their particular relationships. . . . And with mind made inward, pure, supple, freed from dross, pliable, workable, firm, impregnable, he directs it towards the knowing of the disappearing and re-appearing of beings. With the Heavenly Eye, the purified, the supra-human, he sees how beings disappear and re-appear, base and noble, beautiful and unbeautiful, fortunate and unfortunate ; he perceives how beings return hither according to their deeds." (Majjhima-Nikâya, VI, 10).

After the disciple in this manner proceeding forth from himself, has drawn the entire happenings of the world within the circle of his contemplation and experience, he arrives at the directly perceived Knowledge of Suffering and the fundamental theses of the healing truth that follow therefrom :

"This is suffering" : this he perceives in accordance
with the truth.

"This is the arising of suffering : this he perceives in
accordance with the truth.

"This is the cessation of suffering" : this he perceives
in accordance with the truth.

"This is the path that leads to the cessation of suffering" :
this he perceives in accordance with the truth."

(Majjh. N. VI, 10).

This description shows the universal background of the Buddhist conception of suffering, which is as far from a hypochondric discontentment with the world as from an emotional weariness of life. The Suffering which Buddhism is essentially concerned with is—I might almost say—cosmic suffering, the suffering implicit in the cosmic law which chains us

to our deeds, good as well as bad, and drives us incessantly round in an unresting circle from form to form. In short, it is the *suffering of bondage*. The experience of this suffering in its essential form, can only be born of a higher state of consciousness. This however is the fruit of the Holy Path ; and this again is the consequence of a *primarily*, peculiarly original experience of life, such as is presented to us in the Bodhisattva's visions of old age, sickness, and death. This immediately experienced bodily imperfection of man, which reveals to him in a flash-like manner the transitoriness of life, constitutes the force that impels him to reflection upon himself and to the seeking of higher values. As soon, however, as such are divined, there sets in self-revaluation (the appraisalment of self-standards), and therewith the knowledge of inward, and in the truest sense, one's own, imperfection. Suffering is no longer felt as coming from outside, from a hostile world, but as coming from within. It is no longer something foreign or accidental, but a part of one's own self-created being.

ANICCA : ALL IS IMPERMANENCE

BY BHIKKHU JAGADISH KASHYAPA, M.A.

The universe is in a state of constant flux. Nothing remains the *same* for two consecutive moments. There is no Being, there is only a Becoming.

Whatever rises up is sure to pass away. One ripple rises up ; sinking down it causes another to rise and so on *ad infinitum*. The rising of one ripple depends on the sinking of another, and the sinking of one depends upon the rising of another. Thus the current flows on.

From the very moment a thing is built up, it tends to destruction with all certainty. The newly-erected beautiful house becomes older day by day ; till one day it is brought

down, and not even a trace of that is to be found. Each beating of our heart is bringing us closer to our death.

Impermanence is not a planned-out philosophical theory, but a fact, a reality, which we feel and experience so very strongly in our every day life.

It is due to our own ignorant attachment, that we fail to view this truth and take the world to be the same. What does it mean, when we point out to a thing and say, "Is it very lasting"? Does it not mean only this that it can serve our attached purpose for a long time? What more than this?

My friend is using a cycle for a period of more than thirty years. By and by he had to change and replace almost each and every part of it. The whole cycle was so many times overhauled and fitted anew: it was so many times repaired and varnished. In spite of all these, he said that it was the same cycle which he had purchased thirty years before. Under all transformations, he continued to identify it to be the same only *because his attached purpose of riding the cycle was fulfilled all along.*

Though, we have to make such identification everywhere for our practical purpose, from the real metaphysical insight such terms as 'lasting or 'the same' are the gravest ignorance.

As long as we have not dispelled our 'attachment' or *Tanha*, the ignorance-of-identification or *Sakkāya-diṭṭhi* will be there, making us incapable of realising the true impermanent nature of the '*dhammas*'.

Buddha Ghosa expresses very beautifully what *Anicca* means, in his famous work the Visuddhimagga :

"Strictly speaking, the life-duration of a living being is exceedingly brief, being commensurable with the period during which a thought lasts. And just as a chariot-wheel in rolling rolls merely at one point of the tire and in resting rests only at one point, even so the life of a living being endures only for the brief period of one thought, and as soon as that thought has ceased, the being too is said to have ceased.

"Thus, the being of a past moment *has* lived, but *does not* live *nor will* it live ; the being of a future moment *will* live, but *has not* lived *nor does* it live ; the being of the present moment *does* live, but *has not* lived and *will not* live."

TIME.

If the Reality is such how time is to be understood ?

The idea of past, present, and future comes only in connection with a thing which we take to be IDENTICAL : *this* was, *this* is even now, and *this* will be in future also ; or *I* was there, *I* have come here, and *I* will go there. In other words it might be said that the conception of *priority* and *posteriority* about an *identity* alone gives rise to the idea of time.

But, we have already seen that in this universality of impermanence, a term like 'identity' cannot stand the light of Truth. The idea of time therefore—past, present and future—holds good only as long as *Sakkāyadiṭṭhi* or 'the ignorance of identification' is not broken.

When the saint succeeds in completely overcoming this ignorance, he sees the *anicca* or impermanent nature of the *dhammas* in its true nakedness—*unmingled with the idea of past and future*. The Buddha has called such a saint '*akappiyo*', or who is above the bondage of *Kalpa* or Time.

In the Brahmajāla Sutra, Dīgha Nikāya, the Buddha, pointing out the central point of errors in the 62 false theories, has said that it is due to the ignorance of '*pubbanta aparanta*' or 'priority and posteriority' that all these views are formed.

In the Milinda Panha also King Milinda asks the learned Bhikkhu Nāgasena, "Sir ! what is the cause of time ?", to which the ready reply is, "King ! *ignorance* is the cause of time."

Mrs. Rhys Davids, in her book named 'The Questions of King Milinda', has tried to interpret this important point in the Philosophy of the Buddha to suit Mystic Spiritualism, of which the very foundation is *Sakkāyadiṭṭhi*. She says that the term '*avijjā*' in the above passage, does not mean 'ignorance' but, 'unknowability.' This interpretation is neither in accordance with the reference nor with the stand-point of Nāgasena. More-

over, how 'unknowability' can be the *cause* of time, or the *cause* of anything? This, the author has not explained.

CHANGE

If time is denied in Buddhism as a metaphysical reality how change is to be explained?

To consider the present question let us see what change is and when we become conscious of it.

Change is always from *this* to *that*, or symbolically from X to Y. We see a small baby today lying flat on his cradle with tiny and tender limbs: after ten years we see him again a grown up boy, running, jumping and very talkative; and say—what a great change in him!

Thus, the idea of change has come when we have abstracted from the child's life-process two points and compared them together—ignoring absolutely the continuity of the process which was never broken in the middle. The parents of the child, who watch him oftener, do not feel the change so much. The child himself who is ever conscious of his own personality, does not feel any change at all. It is only when he becomes a second person to himself, and after a like abstraction, views and compares two points in his life-process, that he feels the change to some extent. But, there is absolutely no change for one who is a true associate to *the flow of Reality*.

It is impossible to say when X ends and Y begins. No exact moment can be thought of when the lump of clay has become a pot. There is no change from X to Y or from the lump of clay to a pot: *there is a process, a continuity, a flow*. This is exactly what *Anicca* means.

To make two points *static* by an abstraction in the impermanent nature of the *dhammas*, and then to get the ideas of time and change, is another phase of Sakkāyaditṭhi.

Some philosophers have called Buddhism *Kṣaṇika-vāda* or momentarism. No. How can there be a plurality of moments in the true metaphysical light—when no sharp demarcation line can be drawn where one moment ends and the other begins. It is only for our practical purpose that we do that,

The saint who has overcome this ignorance of abstraction or Sakkāyadiṭṭhi, views the *anicca* nature of the *dharmas* with the true vision. He dispels the *ignorance-of-change*, or *maccu*, or *death*. He becomes *Nirvāṇa*, or free from all sorts of oppositions—gain and loss, pleasure and displeasure, love and hatred, and all.

ANIMAL SACRIFICE AND BUDDHISM

BY BHIKKHU ANANDA KAUSALYAYANA.

Any one who desires to live and attempts to continue his life as long as he can, has no excuse whatsoever for taking another's life however insignificant he might be. In the well-known story of Siddhartha's immeasurable compassion shown to the harmless swan which was shot down by Devadatta's arrow Siddhartha had owned the bird merely by the right of protection. The animal in us persuades us to take the lives of the animals we are surrounded by, be it for the satisfaction of the palate-god or be it the result of some superstition that such a sacrifice might please a god or a devata—the creation of our own imagination. Buddhism stands against every kind of animal sacrifice with the exception of the animal concealed in our own hearts.

Ever since mankind began to outgrow its primitive stage of evolution, attempts have been made to humanise its outlook and to create a kindlier feeling towards our younger brothers—the little animals. In the days when the Yagyās with their long-drawn-out ceremonies and heart-rending cruelties flourished in this country there was a general revolt against this ritualistic conception of religion which manifested itself in the form of our Upanisadic literature. It was almost at this period of

history that Lord Buddha made his appearance and accomplished by his unique capacity in reaching the hearts of the people what mere philosophy would not do. Mahavir, the Jain Tirthankar, was second to none in his condemnation of the cruelties towards animals. Almost in every age there has been a saint, or a religious reformer, who has advocated the cause of the dumb animal-kingdom. In spite of all these attempts and in spite of our much-vaunted twentieth century civilisation the present generation of the animals does not seem to be suffering in any way less than its forefathers did. "Humane killing" is our new invention, as if killing can be humane.

It is the 27th day that a fine-looking attractive young man in the person of Pandit Ramchandra Sharma is lying on his bed counting the days of his 'fast unto death'. He is convinced that his sacrifice would melt the hearts of such Hindus as are responsible for the animal sacrifice in the Kali Temple at Kalighat. "There is no greater sacrifice than that of one's life" says Mahabharata. And therefore when one is prepared to risk one's life for a certain cause, may what the cause be, his sincerity is beyond doubt. It is with great diffidence and with a sense of great appreciation for Panditji's spirit of self sacrifice that we intend saying a word or two which may throw some side reflections on Pandit Ramchandra's fast.

In my humble opinion, nobody has or ought to have anything to say against one's right of moulding one's own conduct as one pleases. And further one is free to give the fullest expression to one's views when asked for ; and even without it, in case one feels the inner urge to do so. But when it comes to the question of bringing direct or indirect influence to bear upon the conduct of a brother man, I am not sure that even the best-intentioned man may be allowed to have the right of forcing a brother-man to do a thing—be it the most meritorious thing in the world—which he does not like.

An example would make it clearer. I like to take milk, but my friend Pt. Banarasi Das Chaturvedi—the Editor of

"Visal Bharat", has got ten times greater liking for tea. I think that I am right in preferring milk to tea, and Chaturvediji is not right in giving preference to tea over milk, especially when his tea-taking is so contagious. Now you would agree with me that I have got the fullest liberty not only not to touch the tea but also to preach against the evil-effects of taking tea, but am I also free to force Chaturvediji to give up his tea, by saying that in case he does not give up his tea, I will cease to take my milk? Shall I be morally right in the use of this coercive force?

With the greatest respect that I have for Mahatma Gandhi I feel inclined to suggest that ever since Mahatmaji began the use of his fasts in trying to bring about the desired reforms in the conduct of his relatives, friends and of the whole nation, a very dangerous weapon of bringing about reforms has been introduced into our body politic. Although Mahatmaji did succeed in affecting the conduct of not only of some individuals but partially of the whole nation through the instrumentality of fasts yet I think that we would be committing a great blunder in thinking that those reforms have been brought about by fasts alone. Whenever Gandhiji announced any of his fasts under the belief that he had no other way of self-purification, it was not any one man's fast which affected the nation but it was a Gandhi's fast. On such occasion the whole nation felt perturbed because it felt that it could not afford to lose a man whose recent biography was the recent history of the whole nation.

In spite of all the success that Gandhiji's fasts brought to him, reform through fasts is a dangerous weapon and it cannot be maintained that this means of bringing about reforms is not a form of coercing the individual or individuals against his or their wishes.

Lord Buddha is reported to have been asked by certain Brahmins if all his disciples acted according to his teaching? "Some do and some do not" was the ready answer.

"How is it that even your own disciples do not follow you?" asked the Brahmins.

The Buddha puts a counter-question "Do some people who go to Rajgira (a place in Patna District) ever ask you the way which leads to that city?"

"They often do, Oh Gautama!"

"Is it that all of them go to Rajgira?"

"Some go and some don't. What am I to do then, my duty is just to tell them the way".

"Similarly Oh Brahmins! My task also is merely to show the path. Some tread over it and others don't."

When even a moral giant like the Buddha does not take upon himself the responsibility of all his disciples' conduct on his own shoulders, shall we pigmies not think at least twice in making any such egoistic claim in our little sphere? To my mind it is a symptom of our self-aggrandising nature that we should either claim to our own self the credit of other people's meritorious deeds or should even claim that it is always the result of our personal impurities that other people have objectionable characters. Is it not enough and a whole time job—the job of purifying our own character, and is it not a sufficiently-taxing responsibility—the responsibility of being held responsible for our conduct that we should begin holding ourselves responsible for other people's misbehaviours also?

But it is easier to philosophise—much easier than to risk one's health and one's life in trying to bring round one's countrymen who, one believes, are decidedly on a wrong track. Pandit Ramchandra Sharma's earnestness has made him do that. We who cannot lay down our lives for any cause (may the cause be what it is) should be the last persons to sit and pass judgment. With the utmost sincerity we wish that may the hearts of those responsible for the animal sacrifice in the

Kalighat Temple be touched. And in case it is not to happen soon then may Sharmaji feel that there is a greater possibility of his being able to serve the noble cause—he holds so dear—by living for it then by dying for the same.*

THE SOUL

BY FRANK R. MELLOR.

"There is no soul", loud shouted one,
With eyes alight and hair that stood upright.
"There is no soul, and when I die, I die,
Save that my body to the earth returned,
Resolved to those same elements from which it came,
And that my deeds do live some little space,
Whilst men remember they were done by me.
When they forget, I will indeed be dead".
"Oh, Brain of Mud", replied the other one ;
Thou speakest as thy belly guideth thee,
To calm thy fears of what awaiteth thee,
There is a soul, a spark of the Divine,
Which enters with the first small breath of life,
And with the last, departs to Him who gave thee life,
There to be judged and for the balance of thy deeds,
Received reward of bliss or punishment of hell."
Nay, Brethren, dear, replied a third,
"Ye both are right and yet ye both are wrong.

* Pandit Ram Chandra broke his fast on the 32nd day on an assurance from Pandit Malaviya that the latter would exercise his powerful influence with the authorities at the Kali Temple for effecting some settlement. Pandit Ram Chandra declared his intention to start another fast at the end of a year if he saw no other door open for accomplishing his purpose. [Ed. M. B. J.]

There is no soul, in that thou speakest true,
And yet there is a soul in that thy deeds,
Do take another body and return to earth ;
There to work out the consequences of what,
In former lives, thou didst or didst not do.
Until at last perfection be attained,
And there shall be no more of thee''.

And then The One Who Knew, waked from is dream of

Nothingness

"Peace, children, waste not precious time in foolish talk,
Which might be spent in thoughts of good to all that lives.
Have ye not heard the words of Him, The Blessed One?
"I teach of Sorrow and of its Deliverance,
And how to walk The Noble Eightfold Path".
Why should ye waste the fleeting hours in argument,
And seek with words that which man living, cannot know,
But which all men will surely know at last,
Whilst all around ye see men live in misery,
And hungry women wail and children cry for food.
Know that if ye shall send one thought of love to these,
Whether there be a soul or be no soul, it matters not.
A heart that's trained to love all things that live,
Forgetting self and thoughts of one's own selfish good,
Thinks little of such idle speculations vain,
And so, at last, attains to Buddhahood''.

LOST AND FOUND

BY BHIKKHU D. SASANASIRI THERA.

All, all was lost. He lost his wealth, his wife her temper, and the seven daughters their husbands.

When the widowed daughters returned home, they brought with them their many children too. And when the old man, returning from the woods, tired out after the day's work, sat down to his scanty meal, his daughters said to their children, "Go dears, go and dine with grand-pa," whereupon more innocent than hungry they soon left the plate empty, sending grand-pa to bed with an empty stomach.

When he laid him down to sleep, bugs bite him mercilessly as if to fore-warn him of the wrath-to-come, from his wife.

And to the sleepless old man, the scream of rats in the barns that were once so full, came like a fore-warning to escape from the threats of the money lenders who at dawn would surround his house.

And when at last sleep came to the weary head in the small hours of the morning, his wife would rudely shake him up saying "Get up man, and go to work! How dare you sleep in that manner when debts incurred during years multiply their interest, when in a moment the house will be surrounded by creditors, and when there are seven daughters and their children at home to be fed. Thus awakened, what was he to do?

For, the very day that he sowed some sesamum, the gods rained and the seed was washed away. And it was six days since he lost his fourteen oxen.

To Bhāradvāja, for that was the Brahmin's name, home was no home. Distraught with grief, he wandered into the woods.

And it came to pass that the Lord also surveying the world that morning, felt great compassion for the poor Brahmin, and walking into that same wood, sat in sylvan solitude. The sun had but peeped over the distant hill, the air was cool, and peace pervaded the scene, when lo! the Brahmin beheld the Master in meditation.

The man who lost everything had found comfort, for the happiness in the Lord's heart healed him, and thus he sang :

"This Saint Serene, has not six days ago, lost fourteen oxen : A Happy Man therefore is He !

"This Saint Serene, owns no sesamum crops that went bad, with one leaf and two leaves a stalk, and insects eating that too : A Happy Man therefore is He !

"Empty barns wherein rats play rampantly are surely not His : A Happy Man therefore is He !

"This Saint Serene, surely has no mat as mine, unwashed for seven months, and covered with vermin swarm : A Happy Man therefore is He !

"This Saint Serene, surely is no father of seven widowed daughters and each with a child or two : A Happy Man therefore is He !

"This Saint Serene, surely has no tawny scrofulous wife, to wake Him at dawn with a cruel kick : A Happy Man therefore is He !

"To this Saint Serene, surely I know, creditors come not in the early morning, crying, "Come, pay ; Come, pay !" A Happy Man therefore is He !

Then the Lord, having compassion on the afflicted old man, said to him, in a voice that was sweet and full of peace :

"True Brahmin, I surely have not lost fourteen oxen, six days ago. A Happy Man therefore am I !

"I surely, O Brahmin! have no crops gone bad, with stalks holding one leaf or two leaves eaten of worms : A Happy Man therefore am I !

"I surely, O Brahmin have no empty barns where rats play rampantly: A Happy Man therefore am I!

"I surely, O Brahmin! have no such habitation of insect swarm as thine mat, for seven months unwashed: A Happy Man therefore am I!

"I surely, O Brahmin! am no father of seven widowed daughters, each with one child or two to cadge: A Happy Man therefore am I!

"I surely, O Brahmin! have no tawny speckled wife, to wake my weary limbs with cruel kick at dawn: A Happy Man therefore am I!

"I surely, O Brahmin! have no creditors crying "Come pay! Come pay! at morn: A Happy Man therefore am I!"

When the Lord, in his language of love, had thus spoken, Bhāradvāja, the Brahmin, realized Peace: and knowing the tribulation that was the fruit of the house-hold life and the Bliss that was the fruit of the houseless life, he said unto the Master: "Glorious O! Goutama! Even as up-turning that which was over-turned, or even as revealing that which was hidden away, or even as showing the Right Road to him that is gone astray, or even as bringing in a lamp of oil into the darkness that those who have eyes may behold that which is to behold, even in the same manner did thou, O! Lord reveal unto me the Truth. I even I, O! Blessed lord, come to Thee for Refuge, and to the Law and the Holy Order. The World I leave under thy Rule to live, O! Lord, and may I be given ordination."

What he wished for was given him.

Next morning, taking with him the old monk, the Lord went to the palace of Pasenadi, King of Kosala. And the King hearing that the Lord was come, descended from the palace, worshipped Him and taking the bowl from the Lord's hand invited Him into the palace. There, in the upper storey, a noble seat was spread, and when the Lord had sat there the King washed his feet with scented waters and anointed

them with the purest oil, even with that which was strained a hundred times.

After that rice gruel was brought and the King taking a silver spoon whose handle was of gold, was about to serve the Master when He, covering His bowl with the right hand, refused. At which the King fell at the Lord's feet praying: "If there be any fault on my part, may the Lord pardon".

"There is no fault on your part, Great King", said the Lord.

"Why then does the Lord refuse?" asked he.

"There is an annoyance, Great King."

"What! O Lord! Did that annoyance come upon Thee that thou mayst not accept mine alms? Accept, O Lord! I am able to remove that annoyance!"

The Buddha accepted the gruel, and the old monk, being starved for many days, drank as much he could. The king then served the guests with the choicest dishes and when the meal was over worshipping the Tathāgata he said, "Thou O Lord, Thou who art descended from the great Okkākas, and thou who renouncing sovereignty over the Earth, for our good did go forth, yea, thou who sitteth on the throne of the Three Worlds, what annoyeth Thee, my Lord?"

"Something annoys this aged monk, my son, O great king, and his annoyance is even my annoyance" replied the Compassionate One. Then the king turning to the old monk, paid him obeisance and asked "What annoyeth thee, Venerable Sir?"

"I am a debtor, great king and that annoys me".

"How much do you owe Venerable Sir?"

"Count, great King!" The old monk went on telling how much he owed this man and that, and so numerous were his debts, the king could not keep count, and calling forth a man he said "Go to the city and have it proclaimed by beat of drum that all those from whom the 'Brahmin-with-many-daughters' has borrowed money, should fore-

gather in the royal court-yard and their dues shall be paid to them." This done, a multitude gathered in the court-yard, and the king taking the bonds from their hands paid them duly. In gold alone he gave away one Hundred Thousand.

Now the king asked the monk "Doth any other thing annoy thee Sir?"

"Debts O Great King," said he, "can be paid and release obtained, but there are seven daughters at home and they are a great annoyance to me."

So the good King sent chariots for the seven widows to come, and keeping them in the palace as his daughters, gave them in marriage in due course. "Any other annoyance, Venerable Sir?" asked the King again. "Yes, one more, my wife," said the old monk. The King sent forth a chariot for the Brahminee to come to the palace, and when she arrived, showing her much respect, he put her in the office of his grand-mother.

"Is there aught else that troubles thee, Venerable Sir?" asked the good King.

"No, Great King" he replied. And the monarch, happy in his charity, offered the old monk fine robes saying "Reverend Sir, from this day forth accept me as your lay-brother, I shall supply you with all requisities."

Thus the man who lost all, found all, and he who was in tribulation won the Highest Happiness, was honoured of gods and men, and abode in the palace of Peace.

DEVOTIONAL EXERCISE

BY VAPPA THERA,

“Island Hermitage”, Dodanduwa, Ceylon.

I take my refuge in the Buddha, the Holy One and His Holy Disciples and try to follow the Holy Eightfold Path consisting of : Right Understanding, Right Mindedness, Right Speech, Right Action, Right Living, Right Effort, Right Attentiveness and Right Concentration ; leading me to Nibbāna !

I make the firm determination to seek perfection and to become a blessing to the whole world, cherishing love and compassion for all living beings and cultivate loving-kindness beyond measure, free from any feeling of making distinction or showing preferences.

May all be delivered from suffering, may all reach emancipation by perceiving the unsubstantiality and egolessness of all things.

May I always be reborn in the higher states of men or gods, in virtuous surroundings and under favourable conditions of life, so that I may give my whole energy to the welfare of the universe, being endowed with mercy and enlightenment and a mind lofty and noble.

Health, long life, manly and graceful stature, power of will and mind and a merciful nature : may these things fall to my share.

May my voice be full of melodious sound, my word convincing and my speech enchanting.

May I attain that highest Wisdom, namely : to know that all suffering has passed away through purity of life and through endeavour, with a heart, full of unblemished happiness.

May I meet wise men only, well versed in the Dhamma and give them satisfaction in a threefold way: by my appearance, my speech and my mind.

May I in my childhood be initiated in the Dhamma and be able to obey the silas, with a peaceful heart, full of confidence in the good.

May I always find delight in the Noble Eightfold Path of Virtue so that I may penetrate the dark of ignorance and perceive the light of Truth with a watchful mind and clear consciousness.

Happiness and Unhappiness may they serve me to the best on my way to perfection. The twofold goal: for myself and others, may I attain it.

May my power of understanding prove capable to comprehend the Four Noble Truths of Suffering so that I may have the power, to set forth the Holy Truth about the dissatisfaction of the world and the deliverance from it and that others may enter the Holy Eightfold Path leading to Nibbāna.

May I be free from the five hindrances, namely from lust, anger, torpor and drowsiness, restlessness and mental worry and doubts so that I can enjoy the four *jhānas*, bestowing happiness even here in this present life—putting away the paralysing corruptions of the mind.

May all my selfishness be utterly destroyed and all the worldly wishes disappear.

May I in the light of penetrating loving-kindness perceive the living beings of the sixfold worlds, namely: the world of devas, this world, the brute creation, the *preta* world, the hell and the world of the Titans or fallen angels.

Whatever I have done to others in the past, present and future, may it neither to myself nor to others become a hindrance on the way towards perfection.

May all those who hate and mock at me not have to suffer for this but may their ill-will be for me a proof that I can stand the test; may I save them from distress and guide them to the right path of perfection.



Public gathering at Calicut to welcome Buddhist missionaries from Ceylon
Mr. C. Krishnan, M.L.C. occupies the chair, and Mr. Manjeri Rama Iyer, a leading advocate
of the place, is seen addressing the gathering.

May I always be possessed of this noble control over the senses and experiencing thereby inwardly a feeling of joy, into which no evil thing can enter.

May I reach that Highest, namely: the end of all formations, the forsaking of every substratum of rebirth, the fading away of craving, detachment, extinction, Nibbāna.

May I realise that incomparable path to peace supreme, that unshakable deliverance of the heart, that incomparable security, that blissful, pure and perfect state of mind: Nibbāna!

THE RELIGIEUX OF ANCIENT INDIA

By DR. NALINAKSHA DUTTA, M.A., D.LIT.

The religieux of ancient India of the 6th century B.C. may broadly be divided into four classes:

(i) *Brāhmancial Teachers*:

(a) Those who continued the Vedic tradition and were mainly engaged in reciting the Vedic hymns and performing the sacrifices. They are referred to in the *Tevijja* and other *Suttas* in these terms: There were the *ṛsis*, e.g. *Aṭṭhaka*, *Vāmaka*, *Vamadeva*, *Vessāmitta*, *Yamataggi*, *Angirasa*, *Bhāradvāja*, *Vāsettha*, *Kassapa* and *Bhagu*,* who are said to

* Of these few names, five are found in the *Rg-Veda*, three being reputed as composers of the *Rg-Vedic Maṇḍalas*, (viz. *Vāmadeva* of the 4th *Maṇḍala*, *Bhāradvāja* of the 6th and *Vāsettha* of the 7th). The rest are well-known names of the *Brāhmaṇa* and *Srauta-Sūtra* period. *Aṭṭhaka* is found in the *Aiṭr. Br.* (VII. 17) and *Sāṅkhāyana Śr. S.* (XV. 26) as one of the sons of *Viśvāmitra*; *Vāmaka* and *Bhagu* appear as teachers and sages in the *Ś. Br.* (X. 6.5.9; VII. 2.1.11) while *Yamataggi* (*Jāmadagni*) well-known as a rival priest of *Vasiṣṭha* and *Angirasa* as a teacher are mentioned in the *Tait. Sam.* (III. 1.7.3 and VII. 1.4.1).

be the ancestors of the presentday brāhmaṇas, and composers of hymns (*mantānaṃ kattāro*). From them have been handed down *mantras* which are being recited at present (*etarahi*) by brāhmaṇas, proficient in the three Vedas. According to the *Tevijja sutta*, they were not only reciters of Vedic hymns but were also students and teachers of the sacrificial literature. From the accounts of brāhmaṇic sacrifices found in the *Kūṭadanta* and other *suttas*, it becomes apparent how much, at the time of the rise of Buddhism, the ancient system of brāhmaṇic sacrifices was in vogue. In these elaborate sacrifices, services of learned brāhmaṇas had to be requisitioned. In a passage of the *Kūṭadanta Sutta* it is stated that brāhmaṇas of pure origin, well-versed in the *Vedas* and the subsidiary literature were only engaged for the performance of sacrifices. So it is quite clear that there was a class of brāhmaṇas who studied mainly the sacrificial literature and earned their livelihood by officiating in sacrifices.

(b) *Brāhmaṇical Academic teachers :*

In the *Tevijja*, *Kūṭadanta* and other *suttas* we come across the names of Caṅki, Tārukkha, Pokkharasādi, Jānussoṇi, Toḍeyya, Kūṭadanta and other brāhmaṇas who are described as teachers enjoying the revenues of villages given to them by the king of the country.* These brāhmaṇas were quite

In the *Tevijja-sutta* we find mention also of the Brāhmaṇic Schools, viz., *Addhariyas* (*Adhāryu*), *Taittirīyas*, *Chāndogyas*, (*Chandavās*) and the *Bakvrcas*.

* *Dīgha*, I, p. 128 : The Purohitas are endowed with the following four qualities :

- (i) Pure in descent up to the 7th generation both from father's and mother's side;
- (ii) engaged in study, remembering mantras, proficient in the three Vedas, Nighaṇṭu, Keṭubha, Itihāsa, Lokāyata, Mahā-puruṣa-lakkhaṇas, etc.
- (iii) observant of moral precepts; and
- (iv) wise, intelligent and so forth.

† The terms in which this is expressed are the same in every account. They are : "Kūṭadanto brāhmaṇo Khānumataṃ (*Magadhānaṃ*

rich, and were known as *mahāsāla-brāhmaṇas*. They occasionally celebrated sacrifices by spending huge sums. The thought that troubled Kūṭadanta, viz., that he is not fully aware of the *tividdha yaññasampadaṃ soḷasa-parikkhāram*, leads us to infer that their knowledge relating to sacrifices was only limited. These brāhmaṇa teachers had all the four qualities mentioned above (see p. 2 f.n.) besides being brahmavanni, brahmavaccas, Kalyāṇavāco, Kalyāṇa vākkaraṇo, etc. (*Dīgha*, I, p. 114).^{*} They taught *mantras* to 300 to 500 students (*māṇavakas*) who flocked to them from different countries, (*nānādisā nānā janapadā māṇavakā āgacchanti*); they were, in short, teachers (*ācariyapācariya*) of many. They commanded respect of the people as well as that of the king; so exalted was their position that the people thought that it would be beneath the teacher's dignity to approach Gotama (Buddha) for discussion, and suggested that the latter should come to him. The maxim, guests should be honoured, led, however, the brahmana teachers, in some instances, to approach Gotama Buddha. The Pāli accounts make it clear that these brāhmaṇas were expected to enter into discussions with distinguished teachers who paid visit to their countries, and convince the people of their great erudition. The description of the discussions is, however, scanty and one-sided, but it leaves no room for doubt in our mind that these brāhmaṇas were distinguished scholars and teachers, and were maintained by the king as such; they were not required to officiate in sacrifices as the previously-mentioned class had to do in order to earn their livelihood.

brāhmaṇagāmaṃ) ajjhāvasati sattussadaṃ satīṇakattṭhodakaṃ sadhaññaṃ
rājabhoggaṃ rañña magadhena Seniyena Bimbisārena dinnam
rājadeyyaṃ brahmadeyyaṃ.

(The custom of giving away lands to brāhmaṇas is an age long one in India and it still prevails).

^{*} These attributes were applied to Buddha also see *Dīgha*, I, p. 132.

(ii) *Anchorites or Hermits* :

This form of monastic life is very old, and was found in ancient times in Egypt, Palestine, Syria, and many other countries of the east. This class of religious led an eremitic life. In India, this was the earliest form of monasticism. In the *Āraṇyaka* literature of the pre-Buddhistic period we are introduced to a class of brāhmaṇas who retired to forests and were commonly known as Vānaprasthas. They studied the *Āraṇyakas*, which though treatises on sacrifice, had very little to do with rituals which occupy the Brāhmaṇas and the *Śrauta Sūtras*, the main object of the *Āraṇyakas* being to offer only an interpretation of the sacrificial rituals. Those who resorted to the forest sometimes performed sacrifices in their own way by means of meditation and chanting of mantras,* and there is no indication in these texts that they practised austerities (*tapasyā*).

It is in the *Upaniṣads* (*Br. Up.*, IV. 422 ; *Chā.* II. 23. 1) that we come across, for the first time, the terms like *muni*, *pravrajin*, and *tapas* referring to persons living in the forests and practising austerities.

The division of the people in the *Upaniṣads* as *Pitṛyānist*s and *Devayanist*s indicates that austerities were regarded as a better means for going to the higher regime. The *Pitṛyānist*s were those who lived in the village, performed sacrifices, made gifts, practised austerities, and were engaged in works of public utility like the digging of wells etc. and passed to the higher regions along the path called *Pitṛyāna* but had to return to this

* For details about the life of the *Aranyakas*, see Keith *Reli. & Phil. of the Veda*, II, pp. 489 ff.

In the *R̥g. Veda* (X. 109. 4 ; 154. 2 ; VI. 5.4) the words *muni*, *yati*, *tapas* and *tapasvanu* occur but particulars are lacking as to the sense they bore at the time. *Muni* is found to refer to those who read the *stotras* (VII. 56. 8), possessed occult powers (X. 136) and wore long hairs (cf. *Kesins* in X. 136). In the *Saṃhitās* and *Brāhmaṇas*, the term *yati* occurs, but the details of the life of a *yati* are again lacking.

See Law, *Studies in Indian History and Culture*, p. 8.

world (*Chā.* VI. 2. 16) ; while the Devayānistis were those who lived in the forests and practised *śraddhā*, *satya* and *tapasyā*, went to the *brahmaloka* along the path called *Devayāna* and never returned to this world* (*Chā.* V. 10. 10. 1 : *Br.* VI. 2. 15).”† The latter were certainly *Sannyāsins* who dwelt in the forests, practised austerities, lived on alms and wandered about.

The term “*muni*” has been used in the Pāli works meaning a person who is restrained in word, thought and speech,‡ a sage, a good Buddhist, a monk. Like *muni*, the term *tapassin* in Pāli also carries the sense of a person having mastery over his senses (*Dīgha*, III, pp. 48ff ; *Aṅguttara*, IV, p. 184). It retained also the sense that a *tapassin* is one who takes resort to the austere practices of remaining naked, or wearing barks, skins, rough clothes or rags ; disregarding courtesies extended to them, refusing food offered by certain persons in certain circumstances, living on scanty food, grass,§ fruits and so forth, lying on a bed of thorns ; sleeping under the sky ; squatting in various forms ; drinking ; or bathing etc.|| In identical terms, these practices are mentioned in various places in the Nikāyas (see, e.g. *Udumbarika-sīhanāda Sutta*, *Kassapa-sīhanāda*

* Cf. *Sakṛdāgamiphala*. This evidently refers to the brāhmaṇas mentioned above.

† Cf. *Anāgamiphala*.

‡ Law, *Studies in Indian History and Culture*, p. 13.

§ In the *Niddesa* (I, p. 58) Munis are subdivided into six classes thus : (i) *āgāramunayo*=those who lead a household life but know the path and doctrine ; (ii) *anāgāramunayo*=those who retire from the world and know the path and the doctrine ; (iii) *sekhamunayo*=those who have attained one of the 7 *maggas* and *phalas* ; (iv) *asekhamunayo*=the Arhats ; (v) *Paccekamunayo*=paccekabuddhas and (vi) *munimunayo*=*saṃnā-sambuddhas*.

|| Cf. “Browsers”. “These were solitaries of Mesopotamia, and were so called because they lived on grass like cattle”. *E. R. E.*, VIII, p. 783.

* The *Māniddesa* (I. p. 89) furnishes us with two lists religieux (*Samaṇabrāhmaṇā*) who seek emancipation through the performance of *Vratas* (vowed observances) and *Mutas*. The Vatta-sudhikas are Hatthivattika, Assav., Gov., Kukkurav., Kākav., Vāsudevav., Baladevav.,

Sutta in *Dīgha*) followed by the remark that Buddha condemned them all in unequivocal terms. From the above accounts, it may safely be concluded that rigorous ascetic practices were in vogue in pre-Buddhistic times, attaining climax in the 6th century B.C., and that among them were to be found both brāhmaṇas and non-Brāhmaṇas.

(iii) *Paribbājakas*.

The *Carakas* of the Vedic period may be pointed out as the forerunners of the *Parivrājakas* of the 7th century B.C. The students after completing their education in *Gurugṛha* wandered about in order to give a finishing touch to their education by acquiring a knowledge of the customs and beliefs of different countries. The aim of the *Parivrājakas*, however, was different. They preferred to lead a wandering life and for 7 or 8 months of the year they roamed about with a view to ascertaining the truth by coming into contact with various expositors of truth.

In the *Bṛ. Up.* (IV, 4. 22) we come across the term *Parivrājaka* meaning one who takes *pravrayā* (going out from household life) with the object of attaining Him. Yāñvalkya (*Bṛ. Up.* IV. 5. 1) left his wife and took *pravrajyā*. In the *Upaniṣads*, the line of demarcation between the *Sannyāsins* (*Yati*) and *Parivrājakas* is not very well-defined, and the two almost overlap each other. In the *Bṛ. Up.* (IV. 4. 22), the *Parivrājins* were also called *Sannyāsins* and said to be in the habit of wandering about.

In the Pali works, the *Parivrajakas* are described as actually wanderers, whose chief object was to meet distinguished religious teachers and philosophers, listen to their discourses, or enter into discussions with them "on matters of ethics and philosophy, nature love and mysticism."† The following is a

* Puṇṇa bhaddhav., Manibhaddav.,

† The *Mutasuddhikas* are those who in proper time rub their body by earth, harita, gomaya, etc.

‡ Cf. Sarabaites and Gyoovagi or Circumcelliones. "The first kind lived together in twos and threes in a monarstery, in order to live a life without rule or loss; the Gyrovagi went from monastery to monastery, demanding a lodge for a few days." E. R. E., VIII, p. 786-7.

typical description that we get of them in the *Nikāyas* (see e.g. *Udumbarika Sihanada-sutta in Dīgha*, III. pp. 36 ff.): A body of 300 *parivṛājakas* were dwelling at a *paribbājak-ārāma* near Rājagaha. They were making great noise and were engaged in discussion about kings, ministers, wars, articles of food and luxury, and such other desultory talks. They were approached by a distinguished lay devotee of Buddha apparently with the object of having some talks with them on religious or philosophical topics. He was followed by Buddha who at the very outset of his talk condemned the ascetic practices. Nigrodha, the leader of the *parivṛājakas* endorsed Buddha's view by saying that he and his followers also were not in favour of the ascetic practices. Buddha did his best to convince them of the excellences of his teaching but failed to produce any effective impression. Throughout the *Nikāyas* are scattered such accounts of Buddha or his disciples meeting *parivṛājakas* and discussing with them such topics as the nature of soul, value of ascetic life, 500 states of consciousness, eternality or finiteness of the world and the soul, *karma*, knowledge of Buddha, etc. (see B. C. Law, *Historical Gleanings*, pp. 16-20). For the convenience of discussions, villagers and towns people provided *Kutuhalasālās* where congregated the *parivṛājakas* as also the religious teachers and philosophers.

Many of these *parivṛājakas* hailed from the brāhmaṇa society, but the majority, it seems, were non-brāhmaṇas. Instances are not rare of the *parivṛājakas* changing their faith and embracing that of the vanquisher in arguments.

(iv) *Religious Orders* :

Out of these *parivṛājakas* formed, from time to time, bodies who expressed their allegiance to a certain teacher, or subscribed to some common tenets, marks or method of dress. Of the former class we may refer to the Māgaṇḍikas, Vekhanassas, Pārāsāriyas, and to the six teachers, Sañjaya, Pakudha, Ajita, Mañkhali Gosāla, Nigaṇṭha Nātaputta and Gautama Buddha (Sākyaputtiya Samanas); and of the latter, to the Jāṭilas, Tedaṇḍikas, Aviruddhakas, and Devadhammikas.



ASOKA'S STONES

BY RONALD DUNCAN

In the time of the Buddhist dynasty in India, which under Chundragupta established itself on the ruins of Alexander the Great's conquests, the present Hazara District of the North-West Frontier Province formed part of the province then known as Taxila. The great Emperor Asoka himself, Chundragupta's grandson, was at one time its Governor, and after his succession to the throne about 272 B.C. he left many enduring monuments in the famous edicts which he had inscribed on rocks or pillars all over India and which are to be found at places as far distant from each other as Girnar in Kathiawar, at Mansehra in the North-west Frontier Province, and at Dhauli and Jangada in Orissa.

The rocks at Mansehra lie near the base of the Bareri hills close to the Mansehra—Shinkiarri road and less than a mile to the west of the town of Mansehra. There are three of these rocks and they are now classed as "protected monuments" under the "Ancient Monuments' Protection Act." Two of them are at a short distance from what appears to have been a road leading up to the sacred stones on top of the hills, which were a former place of pilgrimage and are now the scene of an annual fair. The third rock is lower down the hill near a small stream and it would appear that the inscription was placed there to catch the eyes of the pilgrims resting by the waterside before they began the ascent of the hill.

The inscriptions, which are written in an ancient vernacular called Prakrit, derived from Sanskrit, have been translated, and make very wonderful reading. A strict adherence to the precepts of the Buddhist faith is enjoined in them but,

at the same time, a remarkable spirit of tolerance and humanity is shown throughout. The teaching in these edicts is both intensely human and severely practical, the object aimed at being the happiness of all living creatures, man and beast.

The edicts at Mansehra are thirteen in number and the first one on the "Sacredness of Life" starts as follows :—

"This pious edict has been written by command of His Sacred Majesty King Priyadarsin", which was the title Asoka adopted and means "The Humane."

He laid great stress on the necessity for piety which "opens the path to happiness here and hereafter" and a curiously enlightened tolerance is shown when he enjoins on his subjects the tolerance of other men's faith. Up to the eleventh year of his reign hunting had been one of his amusements but he then gave up his pastime and began a series of religious tours throughout his Empire. In the course of these he was wont to issue pious proclamations or edicts, which were published by his officials and inscribed on rocks or pillars. He records in them the successive steps taken by him to give effect to the principle of the sanctity of all human life, one of the cardinal doctrines of his religion.

He says : "Whatsoever exertions His Majesty King Priyadarsin has made, all are made with a view to the life hereafter so that every one may be freed from peril, which peril is sin. Difficult, verily, it is to attain such freedom whether a man be of low or high degree, save by the utmost exertion and complete self-denial, but especially difficult is it for the man of high degree."

He shows a curious mixture of humility and conceit and several of his edicts start off with "Thus saith King Priyadarsin, dear to gods."

Lack of space does not admit of a description of the translations of these edicts in detail, but they show in them

an amazing sense of kingly duty, a love of humanity and a great intelligence. All through them runs a desire for law and order and a broadmindedness that is astonishing, considering they were written.—*The Statesman*.

“DHARMA” AND “NIRVANA”*

BY ARIYA DHAMMA.

Dr. Bimala Churn Law has won a reputation as a scholar and an indefatigable worker in the field of Buddhist literature. After a surfeit of the far-fetched hypercriticisms of Mrs. Rhys Davids and others of her school who are bent upon arguing to a foregone conclusion it affords us infinite relief to take up a treatise by an earnest student who approaches and treats his subject in the right spirit of true scholarship. But at times there does seem to be too many exponents of Buddhism, more especially when they seem not to have mastered the correct meaning of the end to which Buddhism points the way and yet think they have, and in all good faith set out to propagate their misunderstanding of it among the ignorant many. Today the world is rampant with pseudo-scholars, very much more so than in the days of the pioneer workers in the rich field of Buddhist research. The genuine scholar was careful to interpret the thought and teaching of the Master and His immediate disciples in the light of the authentic commentaries handed down from teacher to pupil from the very days of the founder, before he ventured to give expression to his own personal opinions and conclusions. This was not only the so-called “historical” method but also the most natural and common-sense manner of dealing with the sacred literature of any given religion. We do not for a moment say that our authors or

* Two booklets on “Buddhist Conception of Dharma” and “Aspects of Nirvana” by Dr. B. C. Law, PhD., M.A., B.L.

critics for the matter of that should blindly follow the commentaries and previous expositions. By no means. Let them at least treat with due courtesy the interpretations of previous scholars before they venture to reject them as untenable. We go even further and concede the right to all critics to refute and repudiate such expositions for sound reasons and on satisfactory grounds. But to start with startling misconceptions and prejudices and to strain and strive with every scholastic nerve they possess to prove that the Buddha did not see what He did see but only what they are able to see is, to say the least,—an impertinence of the first magnitude. For instance, we are familiar with recent attempts to prove that the great Anatta-vâdi was after all no other than a thinly disguised Atta-vâdi.

It is gratifying to note that Dr. Law is a scholar of a different type. It is genuine Buddhism and not "Lawism" that we meet with in the two booklets before us. He has taken great pains to place before the reader an exhaustive and comprehensive survey of the available literature on the two subjects with which he has dealt. He has given us almost all aspects of the question in his essay on "Dharma," not only from Buddhist literature but also from the teachings of other Hindu sources. The so-called "historical or comparative method" and the "philological method" are no doubt attractive. But we take leave to opine that such "methods" though highly plausible from the point of view of scholarship are of very little use in the correct interpretation of such doctrines as 'Dharma' and 'Nirvana' from the purely religious standpoint. For instance if we interpret the words "Sabbe Dhamma Anatta" in verse 279 of the Dhammapada or Mātaraṇa fītarana hantoṃ etc. in Verse 294 as Mrs. Rhys Davids and her followers have done from the purely philological point of view we land ourselves in a *reductio ad absurdum*.

When our author says that "the definitions of the term 'Dharma' as met with in the Buddhist and Brahminical works are all one-sided, not to say far-fetched," we must remember

that it is so with regard to all attempts at definition in religious teachings. Conceptual thinking is but a poor crutch to help us in our approach to truth.

The Lord Buddha, if we be permitted to use such a simile without any irreverence, had His new wine which He poured into old bottles. He put new and novel contents into old words then in vogue. Almost all technical and religious terms in use underwent a revolutionary change at His hands. Even such fundamental doctrines as Karma, Rebirth, Dharma, Nirvana, Atma, were metamorphosed in their meanings, values and implications. The learned author has dealt with most of these aspects in his inimitable style. When he writes Nirvana (Vimoksa) itself is a Dharma in so far as it is an object of attainment through a life of effort, we yield our ready assent, yea it is just so! Nibbana is one of the *Nava Lokuttara dhammā*. But when the author lays down rather dogmatically: "To regard paticca-samuppāda as asankhata is to admit two asankhatas which one could not reasonably do"—we are obliged to rub our eyes and exclaim, Why so? True it is paticca-samuppāda, as the words mean 'simultaneous co-arising' cannot be uncaused (asankhata). It is palpable contradiction. But to say that there cannot be two asankhatas is equally untenable, for if Ākāsa and Nibbāna are both asankhatas, why not a third asankhata?

Then again when the author writes—"According to the opening verse of the Dhammapada mind and all things mental are dharma," he has fallen into a grave error. It is indeed a pity these first two couplets of the Dhammapada, which are acknowledged classics, still prove caviare to the scholar and a stumbling block to the general reader. If we turn to the commentator we find the correct interpretation. The *Mano pubbangamāh dhammā*—Mano is correctly rendered "mid", dhamma is translated as 'things mental'. Mano is obviously Viññākhandā and Dhammā is Vedanā, Saññā and Sankhārākhanda. So mano is not included in dhammā.

Barring slight slips of minor importance we gladly acknowledge the able and well-informed treatment of Dhamma in this pamphlet.

As regards the other essay on "Aspects of Nirvana," it is certainly a very much more abstruse subject. The author has brought to bear on it a wide range of information and approaches the subject with remarkable courage.

He gives a large number of synonyms from the books and pathetically concludes—"The multiplication of these so-called synonyms of Nirvana and the philological explanation of them which is more or less fancied and fantastic, are of little help in appreciating the Buddhist conception of Nirvana or in distinguishing the same from the Jaina or Brahminical conception". It is just so in the very nature of things—when we try to name the nameless we stultify ourselves more or less.

The author goes on to say—"The only sure and scientific way of attacking the problem of nirvana would be to consider it from the different points of view. Our approaches to the subject should not only be logical and mystical but also eschatalogical, historical, poetical or popular psycho-ethical." Perhaps he is now on safer ground, but we opine that all other so-called aspects except the 'psychical' (we prefer to call it intuitional) are more or less illusory. In the "historical" aspect we at once see the futlity of the comparative method. Indian systems of religion save and except Buddhism posited an *ātma* as the one main basic doctrine. Buddhadhamma alone taught *anātma*. Thus nirvana to the atmanist means one thing viz absorption of the *ātma* in *paramātma*, whereas to the Buddhist *anatmanists* nirvana signified something absolutely different. Therefore to compare atmanist-nirvana with anatmanist-nirvana is comparing black with white. Such a comparison far from elucidating the question simply confuses it.

The author rightly says—"With the Brahminist thinker precisely as with the Jaina, the problem of Nirvana is approached from the point of view of *ātman*, whilst with the Buddha or Buddhist thinkers the approach is from the view-

point of *anātman*." True words these. Unlike Mrs. Rhys Davids or even Sirs. Radhakrishnan and others. Dr. Law correctly and scrupulously states the Buddhist position. Other scholars have pruned and strained the *anātma*-doctrine and have striven might and main to prove that the Buddha's *anātma*-teaching was only a thinly veiled *atmanism*.

The other 'points of view' meet with no better fate. But we are glad to acknowledge that the 'psychical aspect' as we must naturally expect, has thrown considerable light.

He writes—"The Mystic aspires to be a *kāyasakki* or personal witness to, to be face to face with, to have a direct perception of, to come in immediate contact with, in short to realise Nirvana by himself for himself. It is after such realisation that he utters the joy of self-expression (*udānan udāneti*) to give expression to self-mastery (*añña*) and to teach the way of realising nirvana to others (*abhiñña sacchikatvā pavedeti*) As an element of experience nirvana is inalienable because the wise are to experience each in himself by himself and for himself," (*paccattam veditabbam viññuhi*) Luminous words these and we applaud them.

But when he writes: "With the Jaina however nirvana or moksa is not a dreadful or terrible term like the Buddhist parinirvana, which suggests at once an idea of the complete annihilation of individuality of a saint after death by the simile of the total extinction of a burning lamp on the exhaustion of the oil and the wick," we feel bewildered. We fear that our learned author has been misled by simply "*thinking of something else*" as R. L. Stevenson would say. Has not the Buddha said and repeated times without number that *Nirvana is not annihilation*, and that the saint who has attained parinirvana is 'immeasurable'?

None who is incapable of grasping what *actually* happens when a light goes out can ever form the slightest idea of what parinirvana is. Whoso thinks that the light when blow out got annihilated rightly concludes that Nirvana is annihilation. But he who has the right insight sees that the light did not

get annihilated and therefore Nirvana is not annihilation. There cannot be annihilation of a thing that does not exist (*ātma*). If there is no *ātma* there cannot be an annihilation but only a cessation of a process (*santati*).

To say that Nirvana is a state, a sphere or a condition, removed from the plane of the physical or *rupa* and *arupa* worlds, is equally misleading. In our humble opinion the right view is to treat nirvana as an *event*, an *occurrence* or a *happening*. Nibbana means extinguishing and *is* extinguishing. There is therefore a corresponding verb—*nibbāyati*, *parinibbāyati*, *parinibbuto*. The phrases—"Already in this life extinguished"—*diṭṭheva dhamme parinibbuto* or "one who already in this existence is extinguishing"—*diṭṭheva dhamme parinibbāyamāno*—are often found in the canon. In another passage we read: "The non-conditioned (*asankhatam*) will I show you and what leads to the non-conditioned. The non-conditioned is the ceasing of Lust, Hate and Delusion. Inward quieting and clear vision is the way to the non-conditioned."

"This insight" as a brilliant thinker put it" can never come about through conceptual thinking, since through the latter no actual knowledge is produced but only new states of tension (*sankharas*)—insight into life but only new processes of living. This insight can only come about through inward quieting, i.e. through the coming to rest of the attempts at grasping. The light of the concepts must be extinguished if the light of actuality is to flash up out of the depths; and then there is the clear vision (*vipassanā*) on the basis of which one then lives it out, knowing, 'Thus it is!' So it is!

GERMAN BRANCH OF THE MAHA BODHI SOCIETY

Miss Bertha Dahlke writes in a letter to Mr. D. Valisinha :

"On the 18th of August the establishing of the German Branch of the Indian Maha Bodhi Society at the Buddhistische Haus, Frohnau, took place.

We began the ceremony with a short meditation hour in the Hall illuminated by candles and decorated with flowers—in front of the Buddha Shrine.

Afterwards we passed into the library of the Haus, where the agreement letter from Mr. Valisinha, General Secretary of the Maha Bodhi Society, Sarnath, Benares, and the message sent by the London Maha Bodhi centre were read to the "Friends" present at this opening ceremony by Pandit Bhatta (India), who had been authorised to do so by Mr. Daya Hewavitarne, London.

"Friends" from Berlin and from abroad were present and some other Friends of the Haus who had not been able to assist personally, sent letters and telegrams.

The message of the General Secretary of the Maha Bodhi centre in London Mr. Daya Hewavitarne runs as follows:—

Miss Dahlke, Mr. Chairman and Friends of

Das Buddhistische Haus.

"I am considerably grieved and disappointed that I am unable to be present personally here with you to-day at this memorable event—the opening of a branch of the Maha Bodhi Society at Das Buddhistische Haus. However, I am honoured to be given this opportunity to send you my personal good wishes for the success of this meeting and also the greetings of the members of the English branch of the Maha Bodhi

Society. Buddhism was the first of the Missionary religions of the world ; all previous faiths had been but local in their application, creeds fitted only for one race or clime. Buddhism was the first religion in our history whose message was not to some special tribe or nation, but to all the world ; and that great task which the Master laid on his disciples was consistently acted up to by generation after generation of Buddhists. You owe to that sublime spirit—which happily has never given way to that spirit of intolerance and fanaticism which has marred the progress of every other religion—you owe to that following of the task the Master laid upon the followers, the Faith that at this day you cherish as your greatest heritage ; and if to-day the Law most glorious, reigns in your heart and life, it is because those Indian Buddhists of the olden days were truly followers of Him who has commanded: “Go forth, O brothers, to all lands—preaching the Dhamma which is glorious in its origin, its progress and fruition, out of compassion to the world”. And now that the wireless and the Aeroplane have brought so infinitely nearer the divers nations of the world, for you to render once again the priceless benefit you have received is a thing far easier than ever in the history of mankind. If you could comprehend the full meaning of those last words of the Buddha—*Appamādena Sampādetthā*—“By earnestness, by active effort work out your salvation”—then, not in this matter of religion only, but in all worldly work as well, you would pass into a new period of National progress and prosperity.

I need not remind you of the great and good work done by the late lamented Dr. Paul Dahlke for the propagation of the glorious Buddha Dhamma in Germany ; and the formation of a branch of the Maha Bodhi Society at Das Buddhistische Haus shows the dawn of a new Era of religious thought in the West. I offer my congratulations to Miss Bertha Dahlke for her noble work and untiring efforts to bring about the formation of this Society and I appeal to all of you here—the friends and well-wishers of Das Buddhistische Haus to

co-operate with Miss Bertha Dahlke and help her in the great work before her.

May all beings be happy.

DAYA HEWAVITARNE,
Manager,
British Maha Bodhi Society.

15th August, 1935.

NOTES AND NEWS

FOURTH ANNIVERSARY

OF

THE MULAGANDHAKUTI VIHARA

*World gathering of Buddhists at
Holy Isipatana, Benares.*

As announced previously the Fourth Anniversary of the Mulagandhakuti Vihara will take place on the 10th, 11th and 12th November. This year's celebration will be on a grander scale than usual. As a great rush of pilgrims and visitors is expected from Chittagong, Burma, Ceylon, Tibet, Nepal, Penang and other countries, those who require accommodation at the Holy Place should write to the undersigned as early as possible. Several Railway Companies have decided to give special concession tickets to parties of pilgrims coming from Akyab, Chittagong and Darjeeling. The B.N. W. Ry. intends to run a pilgrim special from Darjeeling.

Provisional Programme.

10th November—Anniversary meeting, presentation of Relics by Mr. J. F. Blackiston, Director-General of Archaeology in India and Relic Procession.

Exposition of the Relics and Illumination.

11th November—Depositing the ashes of the late Ven. Dharmapala in a stupa.

Lectures on Buddhism and Discussions and Exposition of of the Relics.

12th November—Maha Bodhi School children's sports and Farewell meeting.

DEVAPRIYA VALISINHA,
General Secretary,
MAHA BODHI SOCIETY,
Sarnath, Benares.

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DR. AMBEDKAR TO ABANDON HINDUISM?

Dr. Ambedkar declared at the Conference of Harijans recently held at Nasik his intention to abandon Hinduism. Since then appeals have been addressed to him by the Hindu community to revise his opinion, and considering that he has not yet responded to the invitation to embrace a new religion it seems clear that he is not going to discard the Hindu society without giving the question all the care and attention it certainly deserves. Immediately after his announcement to give up Hinduism, S. J. Devapriya sent a lengthy telegram to him requesting him to reconsider the step he proposed taking in view of the many reforms being carried out by the Sanatanists, and in case he was not prepared to change his decision, to become a Buddhist by which means he would be able to secure a complete equality of status without disturbing the equilibrium of the Indian society. A meeting of Calcutta Buddhists held sometime ago passed the following resolution:

"That Dr. Ambedkar be requested to reconsider the step announced by him at the Conference of Harijans recently held at Nasik in view of the larger interests of the Indian Society as a whole and that if after such reconsideration he still finds no reason to alter his decision, he is invited to embrace Buddhism as his religion which guarantees

perfect equality of status both social and religious to all those who profess it and which grown out of the soil of this country represents its highest achievement in toleration, universality and justice and is least calculated to disturb the constructive forces in the social regeneration of India."

It may be hoped that Dr. Ambedkar will give due consideration to the request made by the Buddhists before taking any decisive step. There is no doubt that he will find in Buddhism a complete satisfaction for the rationalist temper which an educated man develops almost unconsciously and for the religious, civic, social and educational equality whose absence is felt so keenly by a large section of the Hindu society.

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NURSERY TALES AND BUDDHISM

In two learned speeches of a series which has not yet been completed S. Jogendra Nath Gupta, Editor, "Sisu Bharati" pointed out to audiences at the Mahabodhi Society, Calcutta, the great part played by the Jatakas in supplying the store of the world's nursery tales.

The lullabies which the mother sang to her child were the starting-ground of all juvenile literature in the world. Even in the Rigveda there are hints showing how the child in the mother's arms exercised its imagination. The Mahenjodaro civilisation has not been yet fully and correctly interpreted owing to inability to read the script used by it but toys have been discovered which convey a very good idea as regards the amusements open to children in those early days. The speaker went on to observe that the differences often noticeable between European tales and those of India are in most cases more superficial than real and that a little examination would reveal the underlying unity. It is highly probable that a contact was established between India and the west as early as the 6th century B.C. which grew more and more intimate as time ran by friendly

visits and military expeditions, facilitating an exchange of ideas. Buddhist missionaries travelled widely and with them they carried hundreds of stories which were welcomed everywhere by eager listeners. These nursery tales which form a delightful heritage for children all grew up in the stronghold of Buddhist activity in Northern India. Mr. Gupta narrated some stories from the Jatakas, especially those of Kisa Gotami and of the monkeys who pulled out the trees to water them in order to relieve a gardener by doing what they thought his usual duties and showed what forms they had assumed after passing through the alembic of the western mind. The speaker dwelt upon the contributions of the Birth Stories of the Buddha towards the development of Sculpture of which such marvellous remains still arrest the eye of the connoisseur when he visits such places as Bahrut, Sanchi, Bhilsa, etc. Mr. Gupta took occasion to observe that the tales and fables contained in such works as the *Hitopadesha* and the *Kathasaritsagara* have also been widely disseminated in the west where with slight variations they still continue to instruct and amuse children. Regarding the character of the western nursery tales Mr. Gupta asserted that they contained a larger element of wars, adventures, and sea voyages than the Indian tales which are more distinguished by their ethical and domestic tones.

Mr. Gupta said that it was little to the credit of the Indians that they had so long neglected the study of this interesting field where the pioneer workers have all been Europeans, one of whom Sister Nivedita translating a few Bengali stories into English which have met with enthusiastic appreciation in the west.

Dr. Dinesh Chandra Sen presided over the two meetings addressed by S. J. Jogendra Nath Gupta who is expected to deliver his next lecture early in November.



BHIKKHU RAHULA RETURNS TO INDIA.

Bhikkhu Rahula spent nearly four months in Japan where he had proceeded for the fulfilment of a scholarly mission, interviewing famous Buddhist scholars and visiting the ancient shrines which are still the depositaries of learning in Japan. He returned to India by way of Russia and Persia, stopping for a day at Moscow where he was struck by the cheerful, sociable, and straightforward disposition of the people. He spent a week at Baku. He noticed great changes introduced by H. M. Reza Shah Pehlavi in Iran and had some experience of the methods by which the energetic Shah carried through his reforms when they were not particularly liked by his subjects. He trusted to repressive measures and found that they answered his purpose very well.

Bhikkhu Rahula will attend the anniversary celebrations at Sarnath which will begin on the 10th of November. It is expected that he will deliver lectures on this occasion which will embody the results of the investigations he has been carrying on for years into Buddhism.

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ILLUMINATION AT BUDDHA GAYA TEMPLE.

Mrs. Bhadrabati Fernando a pious Buddhist lady of Ceylon who is now on her second pilgrimage to India illuminated the Buddha Gaya Temple on the 26th of October with 84,000 oil lamps. These lamps burned for three nights and attracted many visitors to the shrine, among whom could be noticed a large sprinkling of Japanese and Burmese ladies. Mrs. Fernando had also arranged for an Indian band which played for 24 hours. She held a special worship at the Temple in honour of the Master and gave away large quantities of oil to the poor villagers who accepted it with much enthusiasm. Mrs. Fernando was helped by her mother Mrs. K. T. C. D. Silva, Rev. A. Maniratna her brother and by H. D. Weeratna and others in carrying out her programme in India. In thus

illuminating the Temple, Mrs. Fernando was reviving a tradition as old as Emperor Asoka who used to organize illuminations at 84,000 Buddhist relics and stupas from Peshwar to Buddha Gaya this month when the Bhikkhus after their confinement for the rains once more set out on their missionary activities.

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DEATH OF A BUDDHOLOGIST.

Rai Saheb Ishan Chandra Ghose who retired from the Educational service of Bengal as Headmaster of an important School in Calcutta died at his residence in Calcutta last month at the age of 75. He has enriched his literature and has earned the gratitude of the Buddhists by his translation of the Jatakas into Bengali embodied in six stately volumes, all printed at his expense. He was besides the author of innumerable school books which enjoy a considerable vogue in this province. He leaves behind two sons, one of them being Mr. P. C. Ghose, the distinguished professor of English at the Presidency College, Calcutta, who recently made a donation of Rs. 30,000 to the University of Calcutta for the promotion of Oriental learning.

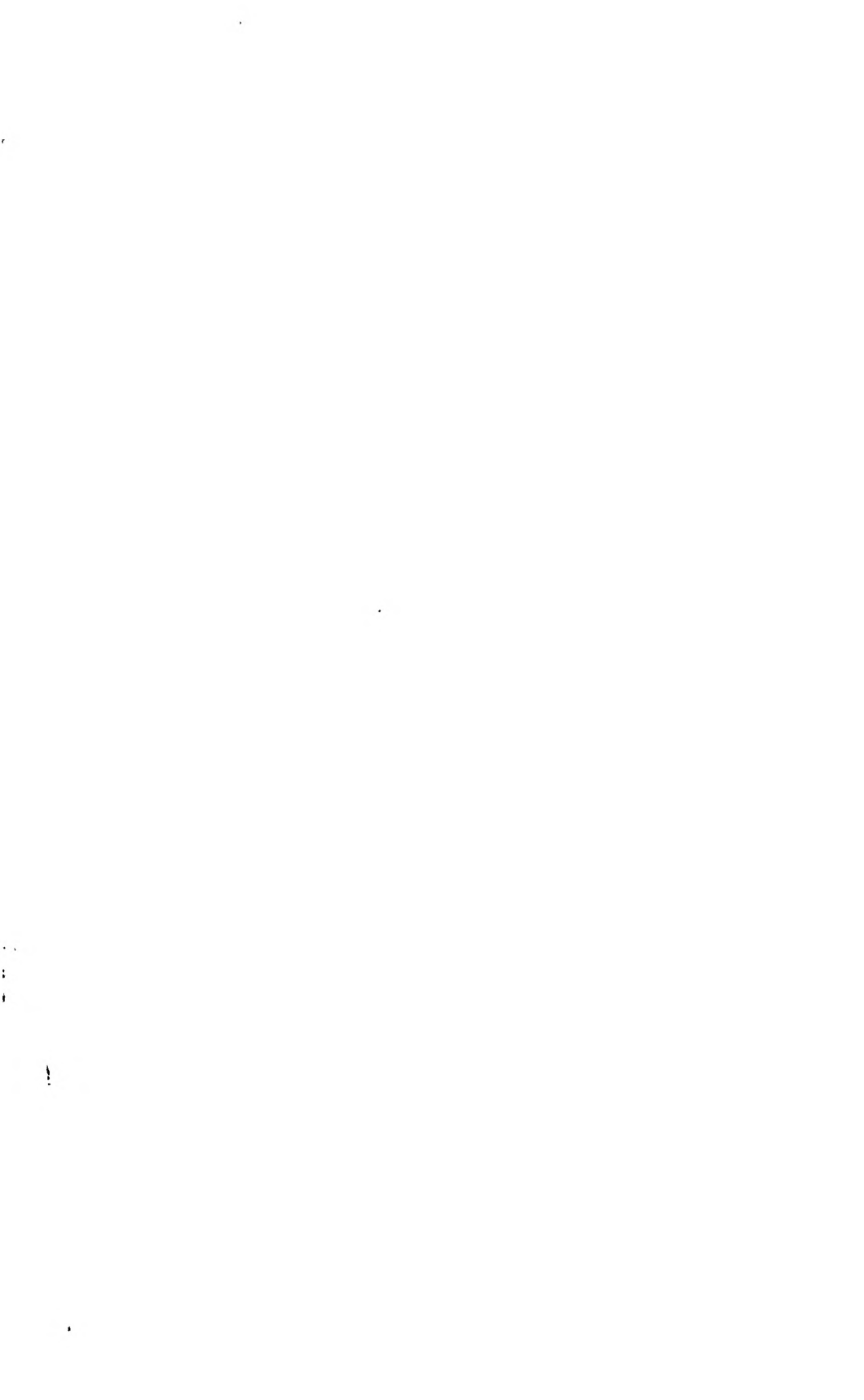
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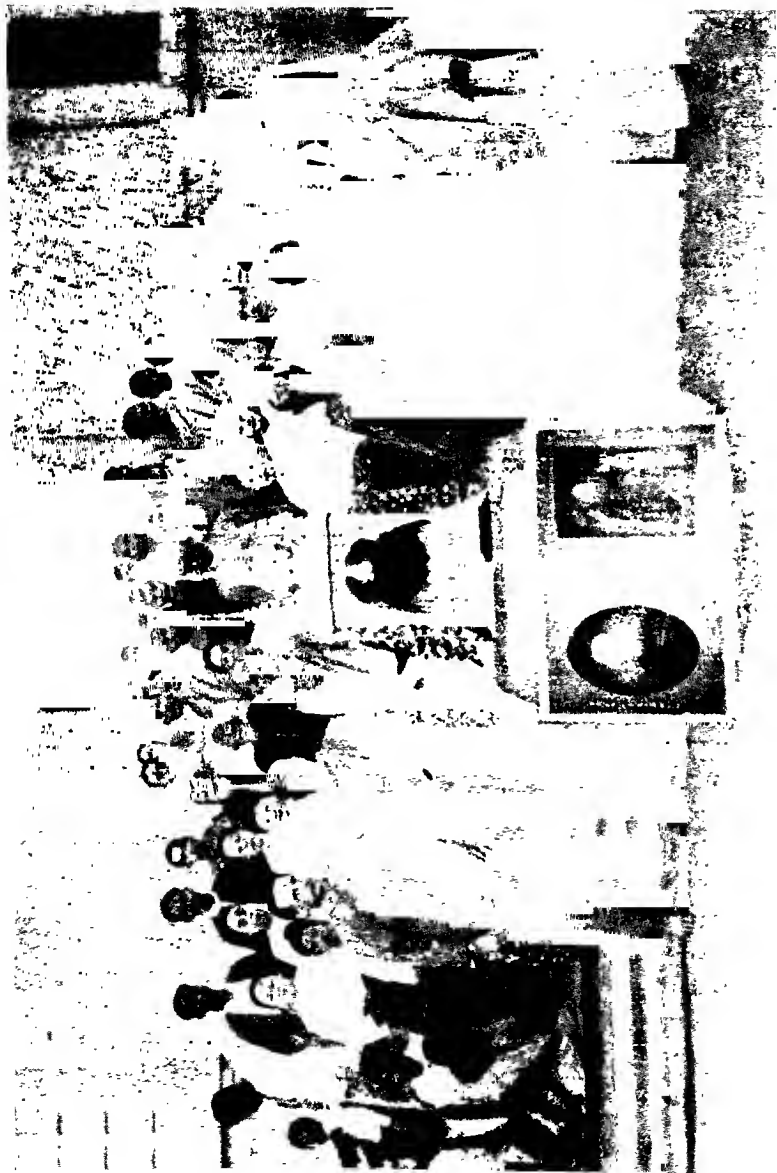
BODHI SAPLING FROM SRAVASTI.

On her return to Ceylon Mrs. Fernando will carry with her a Bodhi Sapling which she has received as a gift from Rev. U. Ashia, the resident monk of the Burmese Dharmasala at Sravasti (Balarampur). This sapling is a branch of the celebrated Ananda Bodhi planted at Sravasti during Lord Buddha's life at the request of Anath Pindaka who required it for his devotional exercises.

Telegraphic messages from Ceylon inform us that great preparations are in progress for the reception of this sapling of the Ananda Bodhi. It is now being kept at the Mahabodhi Society where many people come daily to pay their homage to it.







The presentation of the Golden Recepticle on the occasion of 4th Anniversary of Mulagandhakuti Vihara
by Rev. U. Suriya (touching the table).
Mr. Devapriya Valsingha standing extreme corner in white robes.



THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA
IN MAY 1892.

वरय भिक्खवे चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय चत्थाय
हिताय सुखाय देवमनुस्सानं । देसेय भिक्खवे धम्मं आदि कल्याणं मज्जे कल्याणं
परियोसान कल्याणं सारथं सव्यसन्नं केवलपरिपुषं परिसुद्धं ब्रह्मचरियं पकासेय ।

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—MAHAVAGGA, VINAYA PITAKA.

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ADDRESS ON THE OCCASION OF THE PRESENTATION OF BUDDHIST RELICS TO THE MAHA BODHI SOCIETY AT SARNATH ON THE 10TH NOVEMBER, 1935.

BY MR. J. F. BLAKISTON,

Director-General of Archæology in India.

It gives me great pleasure to present to you on behalf of the Government of India the sacred relics found at Mirpur Khas in Sind in 1910 by the late Mr. H. Cousens of the Archæological Department. On two previous occasions relics from two other sites in different provinces, namely, Taxila in the Punjab and Nagarjunikonda in the Madras Presidency, were presented to you by Government through my predecessor

for enshrining at the Mulagandhakuti Vihara at Sarnath. As you are all aware, the spread of the Buddhist faith from the land of its birth has been phenomenal. During the millennium that followed the Master's death, it became the predominant faith almost throughout India, and had already reached the distant regions of Ceylon, Tibet, Siam, China, Japan, Mongolia, Afghanistan and Central Asia. In most of the regions the light of Buddhism continues to shine since it was introduced, but in India itself interest in Buddhism has ebbed, and the work of following up the path of the ancient development of this faith in various parts of the country has fallen to the Archaeological Survey of India since the latter part of the 19th century. The Survey can lay claim to having restored, to some extent, the ancient fame of places like Sarnath and Bodh Gaya, Sravasti and Kasia, Sanchi and Bharhut, Nalanda and Paharpur, Taxila and Peshawar, Amaravati and Nagarjunikonda. Some of the relics discovered during the earlier explorations being claimed by Burma and Ceylon, countries closely associated with India, in which Buddhism is still the dominant faith, were presented to them by the Government of India. With the renewal of interest in Buddhism in India, thanks to the activities of Societies like the Maha Bodhi Society, it is but natural that the relics of the Master and the Great Teachers who followed him, so dear to the faith and so reverentially consecrated in the centuries of its rise should be preserved in India itself, and particularly be re-assembled at the Holy Centre where the doctrine first saw the light of the day. If the first relic that was presented at the inauguration of the Vihara in 1931 illustrated the spread of the Dhamma in the Gandhara country, the second one offered at the first anniversary betokened its prosperity in the lower basin of the Krishna River. The relics which I have the honour to present to you to-day emanate from a site in the lower Indus Valley where the influence of Buddhism was equally prevalent. In the history of the province of Sind, the glorious civilization of the pre-historic epoch of the 3rd millenium B.C. recently

brought to light by the Survey and the flourishing period in the first few centuries of the Christian era, when Buddhism was the dominant faith, are the only landmarks (prior to the Muhammadan conquest) of which this province can boast.

In February 1910 the late Mr. Henry Cousens, then Superintendent of the Archæological Survey in the Western Circle, excavated a Buddhist site locally known as Kahujodaro, about half a mile to the north of the town of Mirpur Khas, the headquarters of the Thar and Parkar District in Sind and brought to light the remains of a Stupa with a brick basement. Digging down to about 25 feet below the summit of the mound exactly in the centre, Mr. Cousens came upon the brick-built relic-chamber of this Stupa, in which he discovered two circular stones about a foot across, placed one upon the other forming a coffer with a cavity of about 3 inches in diameter and 4 inches in height in the middle of it. Within this cavity he found a small crystal bottle, while around it and on the top of the stone coffer were sprinkled a number of offerings consisting of crystal, coral and gold beads, small seed pearls, copper coins and other objects. The bottle contained a small cylindrical case of silver with a slip-on lid wrapped round with gold leaf, which was as fresh and bright as the day it was put on. Inside the silver case was a tiny case of gold containing a very minute substance about the size of a pin-head with some dust. Underneath the two metal cases, but within the crystal bottle, was found a small spoonful of brown funeral ashes, some lumps of which had the texture and surface of charred bone. In two of the corners of the relic chamber little narrow-mouthed vases filled with sand were found. The care with which the relics had been deposited left no doubt as to the sanctity in which they were held by the builders of the Stupa.

The outer casing of this Stupa at Mirpur Khas with its brick ornamentation cannot be far removed in date from the Dhamekh Stupa here at Sarnath and Mr. Cousens even thought that it was earlier than four hundred A.D. However that may

be, there can be no doubt that the Stupa, as it stands with the large monastic establishment, which grew around it and existed up to the 7th Century A.D., was built on the site of a ruined Stupa of much earlier date to which the relic deposit must be related. The large-sized bricks of the relic chamber, the vases around the relic coffer, and, above all, the copper coins of contemporary date, which are remarkably like the punch-marked coins of Northern India, point to the conclusion that the relics were consecrated in the earlier centuries before the Christian era. It would not be stretching the existing evidence too far to suppose that the great Mauryan Emperor Asoka was responsible for the construction of this Stupa and that the relic in all probability was a body relic of the Buddha himself and the funeral ashes perhaps those of Upagupta, the famous religious preceptor, who was especially instrumental in spreading the doctrine among the people of Sind. In this connection, it is noteworthy that Hiuen Tsang, the well-known Chinese traveller, states in his account of Sind as follows:—

“When Tathagata was in the world, he frequently passed through this country ; therefore Asoka-rajā has founded several tens of Stupas in places where the sacred traces of his presence were found. Upagupta, the Great Arhat, sojourned very frequently in this kingdom, explaining the law and convincing and guiding men. The places where he stopped and the traces he left are all commemorated by the building of Sangharamas or the erection of Stupas.”

Until, therefore, any better identification is in the field, it may be tentatively accepted that the relics found at Mirpur Khas are those of the Great Founder of the Buddhist Faith and the Arhat Upagupta. Reverend Sir, I have now great pleasure in presenting the relics on behalf of His Excellency the Earl of Willingdon, Viceroy and Governor General of India, so that they may find a worthy resting place in your Vihara amongst the other holy relics and emblems of your great religion.

SJT. DEVAPRIYA'S WELCOME ADDRESS AT THE 4TH ANNIVERSARY OF THE MULAGANDHAKUTI VIHARA

REVEREND SIRs, LADIES AND GENTLEMEN,

On behalf of the Maha Bodhi Society I offer each and everyone of you a hearty welcome to this sacred function. I have in particular to thank you, ladies and gentlemen, who have taken so much trouble to come from such distant countries as China, Burma, Ceylon etc.

We have gathered here this afternoon to celebrate the fourth anniversary of the establishment of this magnificent temple. I rejoice in the thought that the purpose for which the temple was conceived is more than fulfilled. When the proposal to erect the temple was made, there were many—including well meaning friends—who feared that the late Ven. Dharmapala was trying the impossible. They argued that even if he succeeded in building a temple, as there were no Buddhists living in Benares, it would remain as deserted as the ancient monuments round about. That this prophecy has not come true is evident to any one who will care to spend a few minutes in the temple. Hundreds of visitors not only come to see the temple daily but actually utilise it as a place of worship and meditation. This not only by Buddhists but by all classes of Hindus who naturally form the largest number. It is a matter of great satisfaction to us to know that the Vihara has not only become a place of attraction to the visitors but also a source of inspiration to them. Hundreds of remarks left on the visitors' book show unmistakeably the spiritual influence exerted on them. Here one is elevated to a sphere beyond the ordinary day-to-day affairs to enjoy a brief moment of absolute purity, peace and happiness for which we are all striving. Here one can spend an hour in deep contemplation unhampered by the so-called pujaries. It is a well-known fact

that the educated younger generation has given up visiting temples on account of the conditions in which they are kept. It is our earnest endeavour to make this temple a real place of worship so that the devotees may find full spiritual satisfaction. We make no distinctions of caste. Harijans are as welcome as any other community.

We shall, however, not be satisfied with the creation of a mere place of worship. Those who have read the history of India during the Buddhist period must have realised that wherever the great religion spread, it meant also the spread of mass education and the development of various arts. Buddhism is a religion of enlightenment which demands understanding before confidence. Blind faith has no place in it. It has been, therefore, our earnest desire to make Sarnath an educational centre as well. With this aim an educational movement was started so long ago as 1904. An industrial school and a primary school were opened by the late Ven. Dharmapala, the great pioneer of the Buddhist revival in India, but the former had to be abandoned owing to opposition as few at that time realised the importance of industrial development of the country. The primary school is still in existence giving the rudiments of education to the village children. With the co-operation of Baba Raghavadasji, a sincere friend of the Buddhist movement, we have succeeded this year in starting a middle school, which it is our hope will develop into a High School and later into a fully equipped college. A few enthusiastic young men have volunteered to work on nominal salaries. We trust that generous Buddhists and Hindus will co-operate with us in realising our object at no distant date.

We have before us also the scheme of a Buddhist University on the lines of the ancient Buddhist Universities of Nalanda and Vikramasila. The proposal has received so much publicity that many have even come to believe that the University has already come into being. Numerous enquiries that have reached us show unmistakeably how eagerly the

public is awaiting its establishment. What we have been able to achieve in this connection is the formation of an association called the "International Buddhist University Association" with the Hon. Justice Sir M. N. Mukerji as President and Anagarika B. Govinda, a German Buddhist as General Secretary, to carry out this proposal. For want of sufficient funds present activities of the Association are confined to the publication of a series of Bulletins dealing with different aspects of Buddhist culture. The Association has been established in memory of the late Ven. Dharmapala who sacrificed his life and fortune for the welfare of India and we hope the appeal for funds to carry out the scheme will meet with a generous response.

The need of a large and well-equipped Dharmasala to accommodate Buddhist visitors from all over the world will be removed when the magnificent Dharmasala under construction will be ready. It is the gift of the generous Birla family whose public spirit and unexampled philanthropy are so well known throughout India. We Buddhists cannot be too thankful to Seth Jugal Kishore Birla who had volunteered, unasked, to provide us with the very necessary place of rest at this holy site. It is a symbol of the Hindu Buddhist brotherhood and I hope it will further strengthen the bond of friendship that has always existed between the Buddhists and the Hindus whose religions are commonly known as Arya Dharma.

Among the many other activities in which the Society is engaged at present I may briefly mention the following:—

Publication work.—In this department we have seen the issue of a large number of tracts and a monthly bulletin in Hindi called "Dharmaduta". The most important publication is the translation of the sacred Buddhist texts. Dhammapada, Majjhima Nikaya and Vinaya Pitaka—three important books of the Tripitaka—have been published. For these works we are indebted to Rev. Rahula Sankrityayana, the distinguished Chairman of this meeting. These books are indispensable to students of Indian thought. They have enriched the Hindi

language and we hope the reading public will help us to continue the series by purchasing copies.

Dispensary work.—The long desired dispensary at Sarnath is about to come into existence. A fine dispensary building has been put up with a generous donation of Rs. 2,000/- given by the late Mr. Chan Chore Khine in his mother's name. His worthy son Mr. Chan Chore Leong has given a further donation of Rs. 1,100/- to pay the cost of the land acquired for the purpose. We are thankful to both donors for making it possible to commence this useful institution. In this connection I must also mention the monthly donation of Rs. 25/- which Mr. B. B. Chundra, one of our esteemed members, is giving to defray the current expenses and we hope we shall receive public support in this useful undertaking.

To-day we have received through Revd. U. Suriya Granthavacaka a valuable present in the shape of a fine gold-silver casket valued at Rs. 4,791/- from U Po Kin Dawya, Daw Goon, Mg Hla Khing, Daw Pyu and Ma Than Nyunt, members of a devout Buddhist family of Burma who desire that it shall be used in the exposition of the holy relic. It is a worthy gift for a worthy purpose.

Before I close I must refer to one important matter in which we are deeply interested. It is the Buddhagaya Temple question. Though the attempt at an amicable settlement admirably made by the Hindu Mahasabha has been frustrated by the Sankaracharya of Puri, we still hope such a settlement is possible. Buddhists can never agree to allow the present state of things to continue at their holiest of holy places. It is the greatest injustice done to the Buddhist world. We appeal to the good sense of our Hindu brethren to help in restoring the sacred place to its rightful owners who alone are capable of properly looking after the place with the reverence it deserves. When the Bill for the formation of a Managing Committee comes up before the Assembly, we earnestly trust that every member of the Assembly will support it.

Slowly but surely Sarnath is growing once again into an important place of Buddhism. At the time of Huen Tsang's visit there were 3,000 monks living at this sacred place. What a wonderful place it must have been at that time? On the fourth anniversary of the Mulagandhakuti Vihara, let us hope that Sarnath will regain its lost glory.

Before I conclude I must express my regret to all of you for the imperfect arrangements made for the celebrations. Many are our shortcomings for which we crave your indulgence. I have also to thank each and every one of you for your kind presence and encouragement in our work. I cannot adequately thank the many friends who have helped us in the celebration by lending various things and all the voluntary workers who have laboured ceaselessly for many days in order to make the celebration a success.

May the Dhamma bring you all peace and happiness.

BUDDHA, THE TEACHER.

BY ANAGARIKA B. GOVINDA.

To find a truth is one thing—to teach it another thing. According to Buddhist views there may be many Paccekabuddhas in the course of one world-cycle, but very few Sammâsambuddhas ; in other words : there are many who find enlightenment, but very few who can impart it to others, by showing the way to its attainment. Apparently it is extremely seldom to find both these qualities combined in one and the same individual.

The reason for it is easy to understand. The Thinker or Seer is contemplative, secluding himself in order to concentrate his mind. The teacher on the contrary is communitive and sociable. The great thought grows in silence and solitude, while the faculties of a teacher unfold themselves in contact with men. As a type (in the sense of modern psycho-analysis)

the Seer may be called 'introvertive', the teacher 'extravertive', *i.e.* the one is directed into himself, the other away from himself. Both are equally valuable. The introspection of the former is not to be interpreted as egoism, because the 'inward-directedness' DOES NOT MEAN that he is occupied with his own person, and the 'outward-directedness' of the latter is not a symptom of superficiality.

The activities of these two types are opposite in their direction, and as the spiritual inertness of men in general leads them to follow the direction once chosen, they are not able to combine the qualities of both these types. Only if there is a force, greater than the diverging tendencies of these qualities, and a psychic flexibility and liveliness (intuition) that excels that of ordinary men, then only is it possible to unite them,—as it is the case with the saviours of humanity, the Fully Enlightened Ones, the Buddhas.

And what is the force, that is able to co-ordinate these otherwise conflicting qualities?—The power of love,—the love towards all living beings! It was this sympathetic love that drove the Bodhisattva away from the home into the loneliness of the forests and into the austerities of an ascetic life, and it was this same motive that caused him to return to the world and to take upon himself again all its troubles and sorrows, for the benefit of all who live and suffer, instead of enjoying the bliss of emancipation in peaceful retirement.

If it was Christ's greatest deed to die for the salvation of humanity, it can be said that it was the Buddhas supreme sacrifice to *live* for the liberation of the world. When Christ died, he gave up a miserable world for the glories of an eternal heaven where he would sit at the 'right side of the Father'. The Buddha gave up the state of supreme happiness achieved by hard struggles and innumerable sacrifices—in order to return into the poor, misery-stricken world. He clearly anticipated the difficulties that lay before him. His inner struggle is described in form of a dialogue with Brahmâ, in which his com-

passion finally gets the upper hand over his doubts and hesitations.

This compassion shines through all his sermons and wins the hearts of his hearers, just in a methodical and logical way, in which he interprets his thoughts and experiences, appeals to their reason. Instead of offering hairsplitting speculations, in which the philosophers of his times indulged, he spoke of facts which everybody could experience by himself, and instead of playing with logical deductions or original-sounding sophisms, he expressed in simple words hope and consolation for millions of suffering men. If he wanted, he could bear those sophisticating philosophers with their own weapons, as we see in some of the Sûtras of Dîgha-Nikâya: "The way to Brahmâ and the qualities of a Brahmin" (Tevijja Suttanta), "The meaning of sacrifices", (Kutadanta Suttanta), etc.

The Buddha was well-versed in the literature and science of his time, and if he had liked he could have easily formulated his doctrine in the pretentious and exclusive way of a learned Brahmin. But he resisted the temptation to make a show of his erudition, and though an excellent logician, he never misused this faculty for the purpose of blinding the people with so-called 'logical proofs'. The Buddha was not satisfied with such a cheap victory as to impress only the brains of the people. He wanted to transform their whole being. He did not want to convince them of a new theory or bring them another 'religion', he wanted to make them happier, he wanted to raise their consciousness on a higher level. He did not want the people to believe what *he* saw, he wanted them to see with their own eyes. (Cf. the story in which the Buddha asks a Brahmin, who is talking about Brâhmâ, whether he has seen him, or whether his teachers have seen him. The Brahmin finally has to admit that neither he nor any of his teachers have any direct experience of Brahmâ and that what they preach is merely hearsay, that they talk about matters which they do not know.)

Here the Buddha proves to be ideal teacher, namely one who does not overpower his disciples with ready-made 'facts' nor impose upon them the results of his own thoughts and visions, but who makes the disciples find these facts and perceive themselves and lets them achieve the respective results by their effort. The Buddha watch word is: "Come and see!"

Certain people who interpret this phrase in a very superficial way, think that Buddhism is a kind of moralising materialism, or at least agnosticism, a 'matter-of-fact' teaching, a practical moral guide, based on plain rationalism. Certainly, the Buddha treated men as thinking beings and not as children or blind fools, as apparently many people and religious leader used to do, especially those who prefer to believe what flatters their vanity (the 'chosen' people of God) and satisfies (or pretends to satisfy) their desires. But when the Buddha says "Come and see!" he does not confine himself to the 'common sense' of a visible and measurable world or to dry logical deductions; to him 'seeing' means the direct experience which comprises the inner as well as their outer world, free from all speculations.

"The Tathâgatâ knows that these speculations thus arrived at, thus insisted on, will have such and such a result, such and such effect on the future condition of those who trust in them. That does he know, and he knows also other things far beyond (far better than those speculations); . . . Those other things are profound, difficult to realize, hard to understand, tranquillising, sweet, *not to be grasped by mere logic*, subtle, comprehensible only by the wise (not by the accumulation of brain-knowledge), which the Tathâgata *having himself realized and seen face to face*, hath set forth; and it is concerning these things (and not concerning mere rational principles and logic abstractions) that they who would rightly praise the Tathâgata in accordance with the truth should speak." (Dîgha-Nikâya).

Lifeless abstractions therefore find no place in the Buddha's sermons, but on the contrary the whole field of human experi-

ence is most noticeably reflected. The basis and goal of everything is the intuitive state of profound insight as attained in meditation. From this point of view only is it possible to understand the ancient Buddhist word-forms and the language of the original texts. It must be clearly grasped that the majority of the Buddha's sayings do not aim at imparting anything fundamentally new, but to bring the listeners to a state of mind that will lead them to Realisation contemplative, *i.e.* intuitive. The Buddha himself summarized his teachings in a few sentences indicating the fundamentals, and thus it follows that he was quite deliberate in the choice of his words and the effect he wished to produce and that he very well understood the art of precise definition.

Still the Buddha was more than a philosopher or a precisian. He was an *artist* in the truest sense of the word, for he knew that the most supreme as well as the most intimate human experience can be foreshadowed or re-embodied not in barren, everyday words, but only in speech which is a work of art in itself. It is not the precision of the expression but rather the indication of something that defies definition or expression or explanation which distinguishes art and puts it on a plane above the sciences. But this indication must be so expressed as to reach the consciousness of the beholder and to move him so profoundly that *all* his faculties (of mind and heart) are brought into harmony with the inner meaning of the object, which was the starting point of the artist's inspiration.

In the sermons of the Buddha we find all these characteristics of a true work of art. Little by little he transports the hearer and without sensibly bringing him out of his usual frame of mind, causes him to move in harmony with his own (the Buddha's) mind, pulling together the weak, collecting the distraught and calming the restless. The influence brings the hearer nearer and nearer to the centre of the controlling idea. Thus a double process of concentration occurs, a general spiritual effect brought about by the calming and pacifying rhythmical form of words, and another, an effect on the intelligence

and the imagination brought about by the carefully planned process of leading up to the central conception, both of which seize upon and permeate the whole being of the listener. The Buddha intends to convey more than a mere intellectual effect in his sermons. He sets out to do much more than that. Principally he aims at working upon the subconsciousness—that is to say, having a direct effect upon the root of the human mind, for he very well realized that it is useless for a man to grasp an idea or recognize its truth without being influenced by its inner meaning and thus shaping his life and actions, his feelings and thoughts in accordance with it. The majority of mankind is convinced of the truth and greatness of religious or philosophic ideas, but why is it that they do not act accordingly? Many certainly are prevented by the unconquerable weakness of their character, but most are kept back by the fact that an appeal is made only to the brain and not to the heart.

The Buddha wants to rouse his hearers to live the holy life and to make his great truth as part of their own experience. The Truth of Suffering might appear trivial, if it were taken only as an intellectual statement. But the Blessed One leads us on and on through the most widely differing manifestations of this fundamental principle, until we grasp the fact that not only does such a thing exist but that it exists here and now and in us. He alone has conquered death who has perceived that it is an inseparable part of his life, so that in all his doings he is conscious of it. When the Buddha dwells in such detail on the idea of death, he does not want to convey simply that "man is mortal", for everybody knows that. He wants to make his hearers have a direct spiritual experience of what death means.

If somebody would be said: "You must die, for that is the fate of man", he would answer: "Yes, I know that", without feeling in the least disturbed about it. But if the same individual would be said: "You must die *now*", the effect would be very different. In a flash, without the need for any intellectual reflection whatever he would experience the mean-

ing of the word : it would become part of his very self. The Buddha obtains that effect by dwelling on the point, so that it may be thoroughly grasped and made a part of present experience, and thus the existence of sorrow and the necessity for freedom from sorrow are not understood as intellectual concepts but felt as actuality.

How well the Buddha knew how to express the frame of mind of the searcher after truth and of him who has reached the goal ! A bright cheerful serenity pervades and illumines even those pages that are taken from the gloomy chapters of life. Peace and deep happiness are the fundamental characteristics of the Buddha's speech and these qualities give to everything he says a new and indescribable meaning of its own. Thus the full effect of any of the Buddha's words cannot be felt when one reads them silently to oneself. The character of the original texts is such that they must come into direct oral contact with the man who reads or the man who listens so that he is immediately transported from his daily common round of thought and carried to a higher, religious, contemplative sphere. The rhythm of the stereotyped introductory phrases will put the listener into a receptive and appreciative state of mind. They have almost the same effect as the old formulae of the Vedas, which transported both speaker and listener to a realm of magic powers. If one knows what the supreme value was ascribed to the word in Vedic times, one can imagine how much it meant to the Buddha who was brought up in surroundings in which this tradition was still living.

Furthermore one must bear in mind that he lived at a time when writing was not yet a medium of communication and information had to be passed on exclusively by word of mouth. It is obvious that many more demands were made on speech in those days than in our times. Speech was required to satisfy conditions which we now demand of a work of literary merit. Form and content must perfectly correspond, each strengthening and supporting the other. Each shade of difference and change in the content has to be reflected in the form. Nothing

casual or of temporary worth can be allowed to creep in, and every rising thought should first be thoroughly well weighed. As in a song words and melody should be in complete accord, so in this case must content and verbal form go perfectly together, and just as in a song the emotion and the thought, as well as the rhythm of the words, must find themselves reflected in the tune, so this same co-operation was demanded between form and content of speech in the days of the Buddha. Rhythm in form and repetition of idea go together. It is only from this point of view that one can explain how it was that the sayings of the Buddha penetrated so far into the consciousness of his disciples, that the actual words survived for centuries. Anyone who reads attentively one of the original Buddhist texts can prove for himself the truth of this.

After reading a passage only once, he will find that what he has read will echo in his heart for a long time afterwards like an inspiring tune. Music is the art most nearly allied to this particular form of speech. Those elements, which serve as hermonic aids to the listener, serve also to work up a climax, and this is particularly the case with those groups of sounds and thought-complexes leading up to their final combination and solution. The highest purpose of both means of expression—the words of the Buddha and the most refined music—is to enable a man to point out to his innermost being the right way to follow. That this was the sole aim of the Buddha is abundantly proved when one notices the supreme place occupied by *meditation* in the path towards enlightenment which he indicates. If one looks more deeply into it, one will find that not only is meditation a very important step on the path, but also that his very speech is born of meditation, that his innermost being is revealed to us through meditation and that a real follower is himself inevitably led on to meditation. But very few are real followers, in the sense that they can be said to understand what lies behind the Buddha's words. Everybody, however, can feel one thing—that rhythm which does away with all storms and distractions, that process of leading up to

a climax where one solves the problem oneself, and lastly behind it all that feeling of happiness and peace, which seems like a wall keeping out everything which can disturb or distract so that one seems to be in a solitary hermitage far from the world.

NEW BOOKS AND OLD

BY DR. KALIDAS NAG, M.A., D.Litt. (PARIS).

BUDDHA AND BUDDHISM*

Founders of religion, especially in ancient days, found little time or inclination to record, in writing, their thoughts and realisations. Of Zarathustra we have a few hymns ; the entire Zend-Avesta is not accepted to be his personal composition. Lao-tze and Confucius similarly left us legacies of their sparking thoughts shining through the ill-assorted texts of Taoism and Confucianism ; but helped as we are by the admirable Chinese sense of precision, it is difficult, as ever, to disentangle the *authentic* from the *apocryphal*. Their great Indian contemporaries in the field of spiritual reformation were Vardhamāna Mahāvīra, the founder of Jainism and Gotama Buddha, the preacher of the first world-religion, Buddhism. There is little doubt that some of their fundamental doctrines and sayings are preserved substantially through the Canonical texts composed centuries after them. But we cannot forget that there is a world of difference between a direct *revelation* and its indirect *recording*, may be by contemporaries or immediate successors. The Seers are, mostly speaking, sayers ; but their sayings are often pegs for later speculations, now amplifying then distorting

* *Iti-Vuttaka or Sayings of Buddha*. Trans. by Justin Hartley Moore (Columbia University Press, New York \$2.50.).

Early Buddhist Scriptures. Edited and translated by Edward J. Thomas, (Kegan Paul, Trench, Trubner and Co., Ltd., London. 10s. 6d.)

the original statements. Lots of discrepancies have thus been detected among the writings of the Evangelists each professing to record *verbatim* the words and parables of Jesus. So, in the history of Buddhism we find various attitudes: naïve acceptance, scepticism and critical reconstruction, in the handling of legends and histories, canons and doctrines.

One of the foremost thinkers of the world, as he is the Buddha, did not condescend to be an author. He was a teacher and preacher *par excellence*. He addressed his audience in *Prākṛit*, the living speech of common men and women, and not in the scholastic *Sanskrit*. But as there were no stenographers ready at hand, his *prose* addresses must have been "constituted" texts giving as faithful a summary as possible under the circumstances. His *poetic* utterances however were more easily and faithfully retained and transmitted, especially because a good deal of the *Subhasitavali* or Good Sayings were metrical forms of our ancestral wisdom, freely distributed by the veteran mass educator, amidst his longer prose sermons.

This problem of capital importance came to be discussed by Mr. Justin H. Moore when he set himself the task of giving the English translation of the *Iti-Vuttaka*, the Logia or Sayings of Buddha, in the Indo-Iranian series of the Columbia University. By that time the Pali Text Society of London had published over forty-six Buddhist texts in fifty-nine volumes, in the course of the twenty-five years of its fruitful career under the direction of the late Professor T. W. Rhys Davids. His magnificent *Pali-English Dictionary* (completed in 1925 after his death by Dr. W. Stede) however, was not available to Mr. Moore who had to depend largely on Childer's *Pali Dictionary* (London 1875) "inadequate and faulty" as he found it. But a gifted and versatile philologist, Mr. Moore checked his translation duly consulting the French and German versions or editions. He was alert in noticing that the *Chinese* translation of *Iti-Vuttaka* by Hiuen Tsang was much shorter than the canonical *Pali* version. So additions and alterations have evidently been going on, even after the seventh century A. D.,

when the Chinese pilgrim visited India. The prose portions, as rightly observed by Mr. Moore, were but veiled later commentaries to the metrical sayings of the Master. The prose is dry and scholastic, the verses rich with life and which appear, word for word, sometimes in the *Dhammapada*, another book supposed to have been pronounced by the Buddha.

Against the Vājapeya, the Aśvamedha or Human sacrifices of the Vedic age, Buddha nobly affirmed :

He that killeth not, and causeth not to kill
Who doth not injure and who causeth not to injure
Hath the friendship of all creatures,
There is no wrath at him for any cause.

In words like these we touch the very speech of the Master and feel the life-breath of his great religion which conquered the heart of millions, developing the first spiritual fraternity composed of many races and diverse cultural traditions.

If evil comes to frustrate good and the harmful try to injure the harmless, the cheering words of the Master should be remembered :

Who so should think to pollute
The ocean by a jar of poison,
He could not pollute it by that
For the sea is greater than the jar.

Subdued yet profound compassion is expressed in a highly poetic passage :

Even as one standing on a mountain top
May see rocks and mankind on every side,
Just so the well-known Sumedha,
Having ascended the Highest Dharma, like a palace
Casting his glance on every side, looketh down with grief departed,
On Mankind immersed in grief, and overcome by Birth and Old Age.

Here we catch a glimpse of the great *Avalokiteswara* who will conquer the heart of Asia from Gāndhāra to Japan, from Central Asia to Indonesia.

The idea of immortality is supposed to be in "absolute contradiction with the usual Buddhist doctrine" says Mr.

Moore. But we find clear reference to the same in the following words of Buddha :—

These three, teachers of gods and men
Givers of radiance, speaking forth the Law,
Unclose the door of Immortality,
They release many from the Bond.

Thus the concepts were there, only the terms were changing with Buddhism which came to purify and not to destroy the old Brahmanical culture and ethics. So we are going to revise a great many of our opinions about early Buddhism supposed to care only for individual salvation and (paradoxically enough) taking *nirvāna* to be a synonym for annihilation. New Buddhist texts that are being discovered every year, especially of the Northern Mahāyāna schools, have forced us to change our attitude to the Pali Canons of the Southern Hinayana, as demonstrated admirably by Prof. Sylvain Lévi of Paris. It is opportune therefore that the scholarly translation of the *Iti-Vuttaka* has been reprinted after a quarter of a century.

We are faced to-day with the problem not simply of interpreting particular doctrines of isolated schools but that of correlating Buddhistic thought with the main currents of ancient Hindu religion and Brahmanical philosophy. This work has been admirably done by Dr. Edward J. Thomas of Cambridge, in his *Early Buddhist Scriptures*. He has already made a name, publishing *The Life of Buddha* and *History of Buddhist Thought*, winnowing with rare courage and patience the Buddhist Commentaries, “700 times more in bulk to that of the Bible.” In his *Early Buddhist Scriptures* he shows a fine catholicity of outlook and rare sense of documentation. His brilliant compilation of Buddhist texts on “Other Schools” brings home to us, the truth that to follow adequately the Buddhist scriptures we must remember the background of Pre-Buddhistic thought for over a millennium from the Vedas to the sermons of Buddha. The Brahmanical disciplines of *Trīvidyā* appear as *tevijjā* ; gods like Indra, Soma, Varuna, Yama, Brahmā, Prajāpati, Iśāna ; sages like Vasistha, Visvāmītra,

Vāmadeva, Angirasa, Bhāradvāja, Kāsyapa, Bhrigu ; and schools like those of Bahvr̥cas (*Rigveda*), Adhvarju, Taittirīya, Chāndogya, Yoga etc. were well known to Buddha. His discourse on the Brahmajāla Sūtra further strengthens the conviction that Buddhism should not be treated as if opening with a *tabula rasa*: rather it should be examined and interpreted with constant reference to non-Buddhistic schools and their texts or doctrines. Of the divisions classifying the bulk of the Buddhist texts, the metaphysical division *Abhidhamma* is rightly considered to be a later growth as Buddha was far too practical to care for abstract discussions. But the *Sūtra* and the *Vinaya Pitakas* faithfully preserve the ancient Brahmanical tradition where we find the scholastic groups of Dharma, Artha and Kāma developing their sūtra texts. So we find that the *Artha-sāstra* opens with the Vinaya section which concerns royal discipline just as the Buddhist Vinaya devotes itself to monastic discipline. So the Brahmanical concept of Ātman (soul) is opposed by anātman (non-soul), ānanda (joy) by dukkha (sorrow), immortality by cessation, maintaining however the old theories of Karma and Re-incarnation. The Brahmanical schools developed *tri-varga* into *chaturvarga* adding Moksha or liberation which may be equated with *Nirvāna* or release for it is not a negative but a positive notion. Very appropriately therefore has Dr. Thomas quoted as the motto of his book the profound saying of Buddha (*Vinaya* II. 239):—

Just as the great ocean, O monks, has one taste, the taste of salt, even so O monks, this Doctrine and Discipline has one taste, the taste of release.

Dr. Thomas has proved conclusively that Buddha did not contradict everything coming from his predecessors.* His four-fold classification of Karma is the same as we find in Vyasa's

*The reader's attention may be drawn to "The Line of Buddhas" by Professor N. K. Bhagvat, published in *THE ARYAN PATH* for May 1932.—EDS.

commentary on the *Yoga-sutras* (IV. 7). So in his going out in search of release, he is following the path of the great Yajñavalkya of the Upanishads. He quotes approvingly the conclusions of his elder contemporary Nataputra Mahāvīra who made the basic aim of Jainism to be “the destruction of pain through the destruction of Karma.”

Buddhist books were properties as well as product of the monastic order developing later on; and naturally the “Disciples’ Career” occupies the largest place in the book as also in the Canons. But the Master himself was in close touch with the majority of the lay devotees, men and women. Hence his paternal “Counsels to the Laymen” are full of wisdom and enlightened tolerance. He appears as a firm believer in family purity especially safeguarding the honour of womanhood. That may explain why he hesitated to permit women to leave their families and join the Order as nuns, which fact has, however, been explained with the characteristic male bias of later monastic compilers. Buddha undoubtedly inspired some of the noblest types of Indian womanhood:—Mahāprajāpatī, Ambapālī, Somanā and other nuns. Somanā crushed the arguments of Māra the wicked who was trying to discourage her:—

The woman’s state, what matters it?
To one whose mind is well composed
In whom knowledge is arising.

Noble self-assertion of Indian womanhood justifying her right to emancipation on equal footing with men as we find in Somanā’s spiritual sister Maitreya of the Upanishadic age: that is how the Master could reclaim the talented courtesan like Ambapālī just as he did in the case of King Ajātasatru the parricide.

The biographical fragments of the Master have been collected and studied by Dr. Thomas with rare sympathy and insight. His outline drawing of the Buddha’s portrait is superb. The Buddha is not a mere legend or metaphysical reconstruction but a real historical character whom we can see and touch. His great advantage over other religious pioneers lies in this that he takes his stand firmly on his *human* qualities

without the least super-human pretensions. And yet by sheer human will and discipline of human life, he soared to great heights. He devoted the very last days and hours of his life to the edification and pacification of millions of tortured fellow beings degraded by Ignorance. He is undoubtedly the greatest personality in Indian history and one of the few towering figures in the history of the world.

CATHOLIC MUMBO JUMBO

(A MISINTERPRETATION OF THE BUDDHA DHARMA).

BY LAKSHMAN SENEVIRATNE.

We, in Ceylon, have just emerged from a photographic controversy. Not, essentially on its artistic merits ; for the photograph in question was an eulogy on ugliness. But on its metaphysical deductions.

In the Royal and ancient city of Polannaruwa a brood of adolescents from the Catholic College of St. Joseph's Colombo, posed for a photo, along with a French Catholic priest, in attitudes of impudent familiarity on a Buddha image.

Most of them found comfort in sitting on the Buddha's crossed legs, when he is in an attitude familiar to those who venerate the pose of meditation. Others rested their elbows on the neck of the Image, while there was an expression of inane glee on the faces of all the nincompoops concerned.

This is the grim comment of a denationalized Sinhalese youth, whose minds have been fed on distorted versions of Buddhism, that have inspired those so educated, to look down on the religion that nursed their native land to civilization.

The act has been explained away as a simultaneous attack of mental anaemia ; by which they mean no doubt, that young boys and an old catholic priest succumbed conveniently to a mass attack of thoughtlessness at an insolently inopportune

moment. No one, conversant with normal human consciousness would accept this naive explanation. After all, consciousness is but a screen that presents, sometimes at inconvenient moments, vital thought urges that define one's scale of values in life. If the conscious mind expresses, surely, the subconscious mind (which is but a museum of one's mental tendencies and tastes, often the fruit of training), must be probed to explain away this 'mass' instruction possibility of both ignorance of Buddhism's true worth in philosophy, and the lack of thought, that strangely preceded this action. The subconscious mind is fashioned by education, and for people to approach the Buddha statue, without knowing its identity at best or knowing its identity to 'look down' on it, at worst, has certain fundamental reasons.

Perhaps these quotations from a book known as "Catholic Apologetics" by Sheeham, the Archbishop of Sydney, used in Catholic Schools in Ceylon, might explain these reasons.

Referring in an appendix to "Non-Christian Religions" it proceeds: "Christ, the son of God, founded His Church to teach His religion to all men. Therefore, all Non-Christian religions must be false." This, you see, is the naively Divine urge to proselytize.

And here are some excerpts of twaddle that pass for a philosophic refutations of Buddhism. They reveal, moreover, either the intellectual nursery stage of the author in philosophy or a perverted misunderstanding, of Buddhism meant to weaken its philosophy so as to glorify by this means, the anæmic philosophy of Christianity. In fact a deliberate stunting of Buddhist philosophy for the purpose of justifying Christian philosophy. It is, you will agree, very much like killing a genius, to pronounce yourself, for the mere reason of being alive, superior to the man killed.

Therefore, join in my amusement, not untinged with contempt, at this muddle-headed masterpiece that caricatures Buddhism.

"Buddhism" defines our author in his orgy of ignorance "is an offshoot of pantheistic Brahminism, the ancient religion of India. Its founder was Siddhartha of the family Gautama. He was also called Sakya-muni (from *Sakya*, the name of his tribe, and *muni* solitary), but he is more commonly known by his sacred title, the Buddha, i.e., "the enlightened". *The son of a petty king*, he was born at Kapilavastu in the north of India, towards the close of the sixth century B.C." Here is their metaphysical jugglery with the truths of Buddhism:

(1) "He adopted the Brahmanistic doctrine of the transmigration of souls; he held (2) that there is a supreme physical law of retribution in nature of which good is automatically rewarded and evil punished, (3) that existence is evil because it implies limitation hence privation, hence desire (4) that souls came to rebirth, if in a previous state they were not free from desire or from attachment to existence, (5) that a being attains perfection only when desire ceases, for it is only then that it can be admitted in *nirvana*, a state which cannot be exactly described, but which is apparently either annihilation, eternal sleep or the absorption of personality" (these are my italics). Let me comment and incidentally destroy this miniature masterpiece of twaddle. Karma, is action and reaction, it establishes the rhythm of nature in so far as it discovers that there is a moral law in nature. We Buddhists, don't artificially differentiate between the spiritual and the physical, life is to us a psycho-physical manifestation; as such, to talk as they do of Karma being "a supreme, physical law of retribution is to introduce a Christian falacy in thought, the mind-body differentiation into the interpretation of Buddhist philosophy. A fault of the habits of mind of the author and not one of our philosophy! There is a nostalgic passion, again taken from Christian thought prejudice, for the word 'Soul'. We Buddhists do not believe in the Soul as an identity. We believe in spirit, which is psycho-physical in expression, with the psyche in command of that expression, but we ignore the existence of soul for the simple psycho-

logical truth that in a world of dynamism, of change, a tenet of Buddhist thought, nothing can remain static. Everything, mind and body, changes ; the soul if it exists must be a spectator of this change. But since we know of no static spectator untouched and uninfluenced by the rhythms of life, soul as such, is a fragment of the imagination. This introduction of the word 'Soul' into Buddhist philosophy puts a derisive spotlight on the author's verbose ignorance. If you would kindly look back at the last Catholic quotation you will notice my italicized words. They say, at first, that the state of *nirvana*, 'cannot exactly be described' and offer a false explanation themselves '*but which is apparently either annihilation, eternal sleep, or the absorption of personality*'. The 'eternal sleep' of the author Sheeham's understanding of the subtle analysis of Buddhist philosophy deserves our most urgent sympathy. Nirvana is the dying off of the fires of *raga, desa, moha*, lust, ill-will and stupidity ; it is not a negative state but a positive one attained by psychic hygiene and the scrupulous discipline and ennoblement of thought that enables the spirit to face the truths of Destiny and act accordingly. The author, to my eternal grief, will never know nirvana. Stupidity will always help him on the path of nursery philosophy and not Buddhist philosophy.

How in hell, we can absorb a personality, when Buddhists know that the ego is a trick of the mind and not a reality, defeats my intelligence, which is considerable. A personality growing out of a non-ego is impossible. Both the ego and the personality in the author's misinterpretation are myths from his own philosophic fantasies and not from Buddhism. This is how the anaemic paragraph on Buddhism ends. After misunderstanding it himself the author, in reality, draws conclusions from his misunderstanding and gloats over it ! 'It is restricted to Eastern peoples. Its vague and unsatisfactory doctrine of the nirvana and many other of its doctrines are mere absurdities or mere gratuitous assertions without a reasonable basis, *and could not possibly receive any counte-*

nance *except among men of a low grade of civilization* (my italics.) This is taught in Catholic schools in Ceylon, to gullible adolescents who belong themselves to this 'low grade of civilization', the result is that they despise themselves for false reasons, and imitate "His master's Voice" spiritually and become enslaved to Christianity.

All the mumbo-jumbo, I have quoted, oppresses their sub-conscious minds ; hence the 'thoughtlessness' in disrespecting the Buddha.

The 'high grade of charlatanny' practised by Catholics in falsefying Buddhism is only worth our contemptuous scorn, of not for the pernicious influence it has in denationalizing and enslaving the East for the facilitation of European hegemony, politically, of the west of Asia.

I could riddle Christian theology, by referring to its scientific fairy tales, its infancy in thought, etc. Of what avail? It is against the spirit, very Buddhist indeed, of tolerance, especially of the demented devil dances of really inferior explanations of man's purpose and destiny in life. For Buddhism, be it noted, does not require to falsify another creed, to justify the excellence of its own creed. It lives on its own worth oblivious to the catcalls of its inferiors.

A SHORT HISTORY OF AKYAB

BY N. K. DAS GUPTA.

"The town of Akyab, which is the headquarters of the District and of the Arrakan Division, situates on the sea coast at the mouth of the Kaladan river in 20° 8' north and 92° 55' east." It is triangular in shape with an area of five square miles. The native town which forms the northern boundary is lying between the pier and the Cherogea creek. On both banks of this creek eleven steam power rice mills mill white and cargo rice ; and in the town there are two tanneries and

a saw mill. Though it is a commercial town, its climate is not salubrious owing to the outbreaks of Cholera and Malarial fever, but there is no doubt that with the establishment of a Municipality in 1874 and the increase of municipal revenue in recent years the sanitation of the town has been improved, and I hope before long its contemptuous nickname "the white man's grave" would be forgotten. A new General Hospital was constructed a few years ago, which should be more useful for the better accommodation of patients and scientific treatment of various diseases under the supervision of American Sisters and expert physicians. The permanent resident population of the town is only 25,000 but at times it is full of 38,094 of different denominations, *viz.*, males 28,724, females 9,370.

"The origin of the name Akyab is unknown. Some authorities allege that it is a corruption of Akyat, the name of a Pagoda which is supposed to be the shrine of the Jawbone of Buddha, and was built by one of the ancient Arakanese kings. The Arakanese name of the town is "*Sit-twe*" (literally, where the war began)". As anticipated like other towns in this province the early history of Akyab is wrapped up in mist. According to the chroniclers Thamudi-dewa was tributary to the King of Benares, and the name of his capital was Rama-wadi, which situates in the south of this division near Sandoway. Subsequently after a very long time Kanmyin, one of the sons of a Benares King came down here, and married a princess of Thamudi-dewa dynasty, whose descendants, it is said, ruled in many parts of Burma, Manipur, border of China, Malay and Siam till the end of eighth century. From 788 A.D. to 1018 A.D. Maha-taing Sandaya's descendants ruled over the same capital, but their supremacy was much disturbed by invasions from Prome, Pagan and Shan States. Kettathin, of the same family, his brother and four of their descendants reigned from 1018 to 1061 A.D. The 5th scion was deposed in succession by two nobles one after the other and ultimately Thinkaya usurped the throne in 1078 A.D., he and his sons reigned for twenty-two years,

and the heir-apparent Min-re-baya fled away to Pagan. After Min-re-baya's marriage with his sister, a son was born to them named Letkya-min-nan. Min-re-baya could not get any assistance from the King of Pagan to restore the throne, but King Kyan-sit-tha's grandson Alaung-si-thu sent an army of 200,000, Pyus and Talaings to Akyab to place Letya-min-nan upon the throne in 1102 A.D., and he ascended the throne in 1103 A.D. The city of Marin was built in 1106 as his capital owing to the bad climate of Laungkyet, which was at first selected for this purpose. Ganlaya ascended the throne in 1133 A.D. after the quick succession of four kings of his dynasty. In the *Akyab District Gazetteer*, "He is described as a prince of great power, to whom the kings of Bengal, Pegu, Pagan, and Siam did homage, but his chief claim to distinction lies in his having built the temple of Mahati, a few miles south of the present town of Arrakan, the idol in which was, in sanctity, inferior only to that of Mahamuni." Letya-min-nan's grandson Anan-thi-ri was very unpopular and indifferent about his multifarious duties. He even used to extort large sums of money from his subjects, as a result, a general rising followed, he was deposed and killed. His brother Minpunsa succeeded him and built his capital at Chit, on the river Lemyo. His grandson Midzu-thin again removed the capital to Pinsa, close to the town of Arakan. Arakanese coins, however, without any date or inscription, except the royal emblems, were said to have been struck during his reign. Though he was a "country beloved" king, his last successor (who was the last among the ten succeeding kings) having proved wicked, his son ascended the throne in 1210 A.D. and "restored prosperity to the country." In 1239 A.D. Alan-mapyu after his accession to the throne, removed the capital to Laungkyet. He declared war with Pagan, and it is said, received tribute from the king of Bengal. Nan-kyagyi was killed only after four years of reign in 1272 A.D. as he incurred the displeasure of many people by his oppression and greediness. His son Minbilu proved worse than his father,

and was so zealous even of his infant son Mindi, who was the grandson of Si-tha-bin (commander of the body guard and a conspirator to the former sovereign) from his mother's side, that he ordered him to be thrown into the river, but was miraculously saved. He was slain after four years by a party headed by Si-tha-bin, and Mindi ascended the throne when he was only seven years old. It is rather surprising to note that he enjoyed a long and prosperous reign for 106 years, and died at the age of 113 (1389 A.D.). He, with the co-operation of his relatives, successfully fought with the Shans, the Burmese, the Talaings, and the Thet tribe ; extended his kingdom up to the Brahmaputra river in East Bengal, and conquered Pagan in Burma. The then sovereign attacked the Pagan Empire again in 1394 A.D., whose capital was at that time at Ava. During his march the Governor of Sandoway revolted and proceeded as far as Laung Kyet, and placed Raza-thu on the throne. The king returned soon without his army who deserted him, was killed, and his son Baza-thu was proclaimed king. The Governor taking advantage of the minor king ruled himself in the king's name, but was killed by a noble, who, in turn, was subject to the same fate. So Raza-thu was restored as lawful king, his brother succeeded him, and was killed by the chief priest after three years. Min-saw-mun, the nephew of the chief priest then rose to the throne in 1404 A.D.

The people invited Ming-shwe, king of Ava, to get rid of the cruelties of this monarch, who fled to East Bengal as soon as 30,000 troops under the command of the son of Ming-shwe were sent to Arakan. In vain, Min-saw-mun sought help from the ruler of Sonargaon, who was engaged in war with the king of Delhi, but instead rendered great assistance to this ruler. Perhaps this refers to the invasion of Bengal by Sultan Ibrahim of Joanpur. The king of Ava was anxious to rule supreme over Arakan, but the Arakanese with the help of Talaings constantly endeavoured to oust the Burmese, and they were successful to do so in 1426 A.D. In the meantime,

Min-saw-mun for his rendering great assistance to the ruler of Sonargaon, got an army from him with whose aid he re-ascended the throne in 1430 A.D., and reigned again only for four years. He changed his capital to old Arakan or Mrohaung, which was a better strong-hold for the defence of his kingdom from outsiders. His brother succeeded him, and from this time the Arakan kingdom continued to flourish undisturbed by any of the East Bengal rulers. In 1531 A.D. the 12th king, Minba erected a stone wall round his capital eighteen feet high with six gates in order to protect his territory from the inroads and encroachments of the Portuguese and Burmese. Inside the capital a devout Buddhist built the Shit Thaung-Para Pagoda, wherein was placed eighty thousand images of soft stone varying in height from six feet to one inch, many of which are still in existence. Between 1560 and 1570 A.D. the kings of Arakan extended their territory westwards, and became masters of Chittagong. Again Min-Tha-Laung excavated lakes in the old Arakan, and further fortified his capital in 1571 A.D. His son Min-nala was the Governor of Chittagong. His brother Min-Raza-gyi drove away the Portuguese for their turbulent conduct, from his dominion with great force in 1609 A.D., some of them however, settled independently in the islands of the Ganges, and became pirates. Within a short time Sebastian Gonsales, the elected chief among them collected a formidable force, and established a Government on Sundeep Island. He, a brother of Min-Raza-gyi, and a Portuguese Commander, who was sent by the Viceroy at Goa, made several attempts to take possession of Arakan. After several reverses the Arakanese defeated them in 1610 A.D., Sundeep was eventually added to their kingdom. The Arakanese were then engaged to invade and carried away a large number of captives and booty from the lower parts of Bengal.

At this juncture there was a great disorder in the country. Min Kanaung succeeded Min-Raza-gyi. He was unfortunately poisoned after a reign of only thirteen years by his queen,

and her secret lover Maung-Kut-tha, who was imprisoned, and Min-sa-gwe, the son of Min Kanaung was proclaimed king only to meet the same fate as his father within a week. It is very unfortunate and shameful to write that he was poisoned by his mother who ultimately married Maung-Kut-tha, and reigned for seven years.

In 1661 A.D. Sha Shuja sought shelter in Arakan after he was defeated by his brother, Emperor Aurangzeb. He was welcomed by an envoy of the Arakanese king, and for some time well treated. Trouble came in when the Arakanese king wanted to marry his daughter as Sha Shuja could not pocket this insult. He was drowned; the members of his family were made prisoners, who, in succession, were either killed or poisoned themselves than to submit to the Arakanese king. His third daughter was, however, forced to wed the Arakanese king, who, last of all, died of grief.

After the death of Maung Kut-tha twelve kings reigned till 1701 A.D., but a few years previous to this occasion the country was in a disturbed state owing to the encroachments of robbers, probably Portuguese. Taungnyo, an ordinary man, defeated one of the gangs, declared himself king, and drove away the dacoits. He built a new palace, repaired the walls of the city and a few famous pagodas, and with the help of his army, ravaged the lower parts of Bengal. He died in 1731 A.D. Ten kings who succeeded him, with the exception of one, had very short reigns. In 1775 A.D., one Lusun, a native of Ramree dethroned the reigning sovereign, and became king. He was succeeded in 1783 A.D. by his son-in-law, Thamada Raja, the last independent king of Arakan.

In 1784 A.D., during the reign of Bodawapaya in Burma, the Arakanese people, who did not like their Ramree ruler, invited the Burmese to dethrone him. Accordingly, three Burmese princes, whose large armies were collected at Prome, attacked Arakan by three different routes; the Arakanese were then defeated near Kyaukpyu. During this occasion the Mahamuni image, "the palladium of the Arakanese race"

was sent to Amarapura as a very sacred booty across the mountains by the Taunggup pass, and eventually it was placed, after the transfer of the capital from Amarapura to Mandalay, in the Arakan Pagoda at Shanzu, which is two miles from the present town of Mandalay. The country was annexed, Thamada Raja was taken a prisoner to Ava, where he died soon after. A large number of Arakanese were compelled to settle in Chittagong and East Bengal owing to the cruelties of the new rulers—the Burmans. Chin-byan, the son of the monarch, who sought the help of Burmans into Arakan died in 1815 A.D. after his unsuccessful rebellion and intrigues. A dispute then arose about the northern frontier of Manipur and other matters between the Burmese and the British Government, which led to the first Burmese war in 1824 A.D.

General Morrison and Sir Archibald Campbell with an army of 9,345 moved on Arakan in 1824 A.D. A portion of General Morrison's force proceeded to Cox's Bazar in January 1825, and met with the naval force under the command of Commodore Hayes. They encamped at Tet Naaf opposite to the stockades of Maungdaw, the 1st Arakanese post till 31st January 1825. As the combined British troops crossed the estuary of the Naaf on the following day the Burmese fled away to the mountains. They were pursued by a considerable British force, but without any success. General Morrison pushed on to the Mayu river near its very wide mouth through different routes after a halt of many days at Maungdaw. On the 10th February Commodore Hayes before leaving Maungdaw sent a "small squadron of vessels under the command of Lieut. Armstrong to explore the entrance to the Mayu and Arakan rivers in communication with General Morrison, and feeling anxious for their safety, he proceeded in quest of them". On his way Lieut. Armstrong found two stockades of the Burmese, who retreated after the arrival of the troops under his command. His spies informed him on the 20th that the Governor of Arakan, with 100 war boats

and 2000 soldiers was making arrangements to attack Lieut. Armstrong on that night. On the 21st both Commodore Hayes and Lieut. Armstrong met together to the east of Mayu. Hearing this information Commodore Hayes determined to proceed into the Arakan river immediately, and arrived there the same evening. But on the 22nd, Commodore Hayes got a false information, which was supplied by a munshi of Capt. Drummond that there was a stockade at Chamballa containing only 1000 soldiers, which was erected by the Burmans where the chief Mugh chieftains were confined, and if they were released, they could join the British. But subsequently it was found that the army, which was under the command of the son of the Raja of Arakan and his other chiefs amounted to 3000 men. Commodore Hayes was defeated after some fighting with both the Arakanese and Burmese troops. His failure was attributed to the insufficiency of his troops, falling of the tide, and the diminishing breadth of the river, which resulted in running aground of some of his vessels.

General Morrison in consultation with others entered the Arakan river on the 4th March after crossing the broad waters of Mayu near the Urittaung Pagoda, which can be seen at some distance from the coast, and found that the temple had already been taken possession of by Commodore Hayes' troops. On the 25th the whole army of eight regiments with artillery was met together at Kray Kengdong with the exception of a few more regiments who were kept elsewhere. Then arrangements were made by Commodore Hayes in conjunction with General Morrison to advance upon the capital of Arakan keeping many other vessels in different places which were to "proceed up the river and form a junction with the army at Mahati, near the capital". The Commodore soon got a despatch from Mr. Higgins that enemy had evacuated the stockades, and, he, following this order, occupied the Chaungpilla Reach. He was then instructed to proceed to Arakan and "cause a diversion in that quarter",

Resistance was anticipated at a narrow defile called the pass of Panduah, which is not far from Arakan. The General was determined to advance on the capital after forcing the pass. He divided his troops into four columns, and proceeded on the 26th March. The British troops after crossing the river, and some sharp fighting with the Burmans at the foot of the hills, arrived at a large plain opposite to Mahati, where the Burmese built strong fortifications. On the morning of the 27th the whole British force marched down to attack this position, the Burmans were soon defeated and fled away.

"The only pass through the hills to the town was at the northern extremity of the line of defence" where a garrison of nine thousand men with four thousand muskets and several guns were kept by the Burmese. On the 29th March many companies of different regiments under the command of Brigadier-General McBean advanced to attack the pass, but they could not stand the well-directed and steady fire of the Burmese with the pouring down of heaps of stones on the heads of the British soldiers. Capt. French of the 16th Regiment Madras Native Infantry was at last killed, and many officers were wounded when the combined army was compelled to retreat. Therefore the plan of attack had to be changed. On the 30th a battery was built, which opened fire on the day following in order to turn the right flank of the enemy while they were engaged at their front. Brigadier Richards left his camp at 8 o'clock in the evening with 12 companies. The advance of the British troops were discovered after 11 P.M. when they were getting up to the steep and winding ascent of the hill, which was about 500 ft. high. It was soon taken possession of by the British as the short fire of the enemy was not effective. The next day Brigadier Richards and McBean made strenuous efforts on all sides to make a further advance, and the Burmese after a feeble defence abandoned the town, consequently Arakan was captured, and the Burmese troops leaving Ramree and

Sandoway retreated across the mountains into Pegu; the steady advance of Sir Archibald Campbell up the Irrawaddy checked their movements, and a treaty was made at Yandaboo on the 24th February 1826, by which Arakan and Tenasserim were ceded to the British territory. From 1827 to 1926 there were a few dacoities and petty rebellions by the Arakanese leaders, and men of the Burmese prince Hmetkaya, in co-operation with the Phongyis (priests), but were subdued without very great trouble. The Township of Mohaung was much disturbed by the Shans, who burnt the Police Station and seventy six houses on the 8th April 1888. Again, in 1891 one Paw Aung and his father rebelled. While they were in the Akyab Jail, a body of seventy or eighty under-trial prisoners made a conspiracy to release them from the main Jail thinking that both of them had some supernatural powers, and succeeded to bring them out of the Jail after killing the Jailor. But this outbreak was promptly suppressed, and the party were tried and convicted. Up till now no further news of disturbance worth nothing has happened; the people have been enjoying peace under the British Flag.

The Pagodas, which are four in number, situate on the north west of the town on a ridge known as the Akyathundaw, and are connected with the Selagiri tradition of Gotama. They are generally known by the name of "Awkeik, the Thingyittawdat, the Letyathalondaw, and the Letwethalondaw Pagoda, or the shrine of the back part of Gautama's jaw, that of the thigh of Buddha, that of the right shin-bone, and that of the left shin-bone of Gautama". All of these small pagodas were originally built in the 16th century, and new pagodas were recently made on the old structure.

The Burmese population of Akyab is very small, consequently there is a downfall of Buddhism formerly mahajan Buddhism was very predominant here. But I suppose for want of friends and keen sympathisers, preachers of Buddhism do not frequent to this town. There are a dozen বিগ্রহ or symbols

at different localities where Hindus worship their gods and goddesses regularly.

The Buddermokan was founded by two traders from Chittagong, Chan and Manick in 1756 in memory of Budder Auliab. It is not far from the Commissioner's office. It is said that when they were returning from Cape Negrais in a vessel with turmeric called here for water, and their vessel anchored off the Buddermokan rocks. On the following night Manick saw a dream that the saint Budder Auliab wanted him to construct a cave, where he got a supply of water, but he replied he could not do so for want of money, to which the saint prophesied that all their turmeric should turn into gold. When dawn came Manick saw that all their turmeric had been transformed into gold. He consulted Chan about the dream, and "they conjointly constructed a cave, and also dug a well at the locality now known as Buddermokan". Hussain Ally, the headman of Budamaw, assisted the British force in 1825, and in recognition of his services he was kept in charge of this mosque. To this effect some orders, which were written in Persian, dated 1834, can be found in the Deputy Commissioner's Court at Akyab, and Commissioner's office at Chittagong. In 1849 the present masonry buildings were constructed by a female mendicant Ma Min Aung on receipt of orders from the Offg. Magistrate of Akyab. "She also redug the tank". Both Burmese and Mahomedans visit this mosque as a sacred Masjid.

GLEANINGS

BY PANDIT SHEONARAIN.

Teaching of Gautama Buddha and Later Influences.

In India the Aryans came after the Mohenjo Daro period. No ruins or statuary of their early days has been discovered yet, but their greatest monuments are their old books—the Vedas and others—which give us an insight into the minds of these happy warriors who came down to the Indian plains. These books are full of powerful nature poetry ; the very gods are nature gods. It was natural that when art developed this love of nature should play a great part in it. The Sanchi gates, which are situated near Bhopal, are among the earliest artistic remains discovered. They date from the early Buddhist period, and the beautiful carvings on these gates, of flowers and leaves and animal forms, tell us of the love and understanding of nature of the artists who made them.

And then from the north-west came Greek influence, for you will remember that after Alexander the Hellenic empires came right upto the Indian frontier ; and later on there was the borderland empire of the Kushans which was also under Hellenic influence. Buddha was against image worship. He did not call himself a god or ask to be worshipped. He wanted to rid society of the evils which priestcraft had brought into it ; he was a reformer trying to raise the fallen and the unhappy. "I have come," he said, in his first sermon at Isipatana or Sarnath, near Benares, "I have come to satisfy the Ignorant with wisdom.....The perfect man is nothing unless he spends himself in benefits to living beings, unless he consoles those who are abandoned.....My doctrine is a doctrine of pity ; that is why the happy ones of the world find it hard. The way to salvation is open to all. The Brahman came forth from the womb of a woman even as the Chandala to whom he closes the way to salvation. Annihilate your passions as the elephant overturns a hut made of reedsThe only remedy against evil is reality." So Buddha taught the way of good conduct and the way of life. But, as is the way with foolish disciples who do not understand the inner meaning of the master, many of his followers observed the external rules of conduct that he had prescribed and did not appreciate their inner significance. Instead of

following his advice they worshipped him. Still no statues of the Buddha rose, no images of him were made.

Then came ideas from Greece and other Hellenic countries and in these countries beautiful statues of the gods were made and these were worshiped. In Gandhara on the north-west of India this influence was greatest and the Buddha infant appeared in sculpture. Like their own little and charming god Cupid he was, or as later the infant Christ was to be—the "sacro bambino" as the Italians call him. In this way image worship began in Buddhism and it developed till statues of Buddha were to be found in every Buddhist temple.

Iranian or Persian influence also affected Indian art. The Buddha legends and the rich mythology of the Hindus provided inexhaustible material for India's artists, and at Amaravati in the Andhradesh, in the Elephanta caves near Bombay, at Ajanta and Ellore, and many other places, you can trace these old legends and myths in stone and paint. Wonderfully worth visiting these places are and I wish that every school girl and school boy could visit at least some of them.

(*Glimpses of World History by Jawahur Lal Nehru pp. 762-763 Vol. II*).

* * * * *

Fusion of Sivaism and Buddhism in Indonesia.

Buddhism had reached the Archipelago at an early time, which is confirmed by the reports of Chinese pilgrims, pre-eminently those of Fa-Hian. It came first in the form of Hinayana, and later took root as Mahayana in Tantric shape. Next to it stood Sivaism in a form of the Siddhanta school, and near it, again various teachings of other schools, in which Siva (as well as Vishnu and Brahma) was regarded as one of the appearances of the highest god Surya. Soon, however, there was a complete fusion of the two religions. This even went so far that characters commenced with praises to the Buddha and Siva in one breath. In theological writings the oneness of these two was shown in many ways. And while, on the one hand, the whole pantheon of Sivaism was shown to be an emanation of the Dhyani Buddhas, Sivaitic monuments, in turn, were built in such a manner that they were mistaken later for Buddhist monuments.

It would seem that this fusion must be ascribed to that form of Mahayana Buddhism which entered the Archipelago in the seventh century and spread in Java in the eighth century A. D. Being of North Indian origin, and already strongly in-

fluenced by Sivaitic elements, it found a fertile soil for its all-absorbing doctrines among the higher castes in Java and in Bali. For the ease with which foreign influences are absorbed is typical of the Indonesian mind ; it readily recognizes its own ideas in the most different doctrines.

The result of this development can be clearly seen to-day in Bali, where one special kind of priests has the adjunct designation *buda* ; but the difference between them and the other priests lies only in a few external attributes ; of a separate congregation of Buddhists there is no trace. Buddhism, as a separate religion, seems to have disappeared at a very early stage. It soon became a section of the official Hindu-Balinese religions, as a deliverance-cult aiming at the release from the eternal cycle of reincarnations, *samsara*. In the end it vanished completely. (Indian Influences in Old Balinese Art by Dr. W. F. Stutterheim, P. 11).

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Steps for Preservation of Buddhist Monuments in Afganistan.

Kabul, Oct. 3.—Sardar Ahmad Ali Khan, Minister of Education, who had gone to Bamian in order to decide on the steps to be taken to preserve the Buddhist remains there after consulting with the Engineering Board, has returned to the capital.

A plan which would cost about two lakhs of Afghan rupees has been prepared.—United Press.

When Jaures had finished his lecture, Mussolini was invited to have his say. In the midst of a sepulchral silence, he advanced briskly to the platform, not at all daunted by the evident hostility of the audience or the personality of the great man with whom he did himself the honor of disagreeing. With the easy grace of an experienced orator he faced the crowd and launched into a violent denunciation of the *Gospel* and the *Galilean*, who to his mind, had been guilty of overthrowing the magnificent structure of the Roman Empire with his "*slave morality*", weakening, with his pacifistic ideals, the Empire's defence against the barbaric hordes that swept down from the north. Then, advancing irrefutable quotations and arguments, he went back to *Buddha* through Schopenhauer and Nietzsche.

"After all," he concluded, "what was the *Messiah*, with his few speeches and parables, in comparison with the doctrines elaborated by *Buddha* in forty volumes, through forty years of penance, meditation and apostolic labour?" *Musolini, the Man of destiny* by Vittorio E De Flori, pp. 39, 40.

NOTES AND NEWS

MULAGANDHAKUTI VIHARA 4TH ANNIVERSARY CELEBRATION.

The following are some of the prominent visitors who had come from outside Benares:—Revd. Okitsu (Japan), Revd. Te Yu (China), Revd. U. Thuriya (Burma), Ven. Sumangala Nayaka Thera, Messrs. Dharmasena, H. Munidasa (Editor, *Sinhala Bauddhaya*), Mr. P. Karunaratne (Ceylon), Rai Bahadur Pandit Sheo Narain (Lahore), Dr. Paira Mall (Amritsar), Baba Raghavadasaji (Gorakhpur), Revd. U. Chandramani (Kasia), Revd. Bodhananda (Lucknow), Prof. N. N. Ghose, Messrs. R. S. Pandit, B. Chandra, (Allahabad) Revd. Dhammaloka, Messrs. J. L. Barua, B. L. Mutsuddi, Narayandas Bajoria, Krishnadas Poddar (Bengal) and Brahmachari Govind (Germany). Besides these there was present the elite of the City of Benares including Mr. Pannalal, I.C.S., Commissioner.

Mulagandhakuti Vihara and the neighbourhood were tastefully decorated with Buddhist flags and festoons. There were two triumphal arches, one at the entrance to the Holy Site and the other at the Temple gate.

There was a long and interesting programme which lasted throughout the 10th, 11th and the 12th November.

1ST DAY.

The programme on the first day commenced at 10 A.M. when the Village Industrial Exhibition was opened by Revd. Ananda Kausalyayana in the absence of Sj. Guru Sadaya Upadhyaya. There was a large and representative collection of the articles made in the nearabout villages. Exhibits came from such distant places as Assam.

The Relics presented by the Government of India were exhibited for worship at 5 P.M. and all the Buddhists present availed of this rare privilege. At 6 P.M. bhikkhus recited the Suttas in the original Pali and it was listened by a large gathering. The holy site was illuminated with thousands of lamps which converted the place into a fairy land.

2ND DAY.

The second day's programme commenced at 6 P.M. with a solemn service in the Vihara when all the pilgrims present took part in the same. It was a picturesque sight when Bud-

dhists belonging to so many diverse races and speaking so many languages united in one voice in offering their homage to the Great Master. From 8 A.M. to 9 A.M. the Relics were again exhibited on request. The meeting fixed to take place at 9 A.M. had to be abandoned on account of the rush to worship the Holy Relics. Mr. Narayanmurti demonstrated his physical feats between 12 and 3 P.M. in the special stadium erected for the purpose. At 4 P.M. Mr. M. M. Nagar, the custodian of the Sarnath Museum, took the visitors to the ancient ruins which he explained fully for their benefit. To the disappointment of the large audience present Dr. Moti Chand's lecture on Ajanta frescoes had to be given, given up owing to the failure of the Magic Lantern.

3RD DAY.

On request the Holy Relics had again to be exhibited for worship in the morning of the 13th and the visitors from various countries bade goodbye to each other. At 2 P.M. the students of the Maha Bodhi Vidyalaya and Maha Bodhi Primary School had a sports meet at the close of which prizes were distributed to those who came first in various events. Dr. Paira Mall presided over the function and distributed the prizes.

This was followed by the Harijan meeting presided over by Revd. Bodhananda Mahasthavira of Lucknow. There was a large gathering of Harijans. Baba Raghavadasaji and Revd. Ananda Kausalyayana addressed the gathering pointing out that Buddhism gave complete equality to all human beings; and that the Harijans, if they wanted to abandon Hinduism in which caste is an integral part, they are welcome to embrace Buddhism. At the close of the meeting about 100 Harijan boys were given clothes and nearly 400 boys fed with sweets and fruits, thanks to the generosity of Seth Jugol Kishore Birlaji. There was great joy among the children. At the close of the feeding, Sj. Devapriya Valisinha thanked all the workers for their help and co-operation without which the Anniversary celebration could not have been made so great a success. He also thanked all the visitors and others who had taken part in one or other of the events. At 8 P.M. the Boys Scouts of the Maha Bodhi Vidyalaya entertained the visitors at a Camp fire. Thus came to an end a memorable event which can compare only with the opening ceremony of the Vihara in 1931.

Revd. Thuriya of Burma presented the valuable silver casket donated by Daw Goon and others to show the sacred

relics studded with precious stones and pearl, it is a fine piece of Burmese workmanship. The value of the casket is nearly Rs. 5000/-. The General Secretary accepted the offer and thanked the generous donors for this valuable gift.

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THE LATE MR. SARBANANDA BARUA.

It is with deep regret that we have to record the passing away of Mr. Sarbananda Barua of Raozan who had been a consistent friend and supporter of the Maha Bodhi Society since several years. Mr. Barua was not in the best of health for sometime being a victim of blood pressure. After a sudden and severe attack he passed away at New Delhi and his body was cremated there by his co-religionists. Mr. Barua's death is a distinct loss to the Society which he had lately come to love intensely for the good work it was doing for the spread of Buddhism.

Mr. Barua belonged to the Buddhist community of Chittagong and was employed in the Viceroy's Household. He was of a generous and kindly nature which manifested in his various charities. Not having amassed a fortune, he could not rival in big charities but he does stand comparison with the best of benefactors for his unselfishness and large-heartedness. When the appeal for funds to build the Mulagandhakuti Vihara reached him, he sent five rupees and followed it up with a similar amount every month. He sent this amount with such regularity and punctilious care that when the amounts were added up, only a small sum was required to bring up the total to Rs. 500/-. On request he gladly completed the round figure and to-day his name finds an honoured place among those who had helped in building the great Vihara. Not satisfied with what he had done in this connection, he built and presented to the Vihara a beautiful cottage which is to-day used by many visitors who, perhaps, never realise what sacrifices he must have made to complete it as his pay was not very large. What was more remarkable was his interest in the proposed International Buddhist University at Sarnath for which he started sending rupees five every month. We have no doubt that he would have gladly continued his monthly donation if he lived even fifty years more. His is indeed a fine example of what a person with limited resources can do for the cause of Buddhist work.

To his aged father and other members of his family we convey our sincere condolence. May our departed brother obtain all his aspirations.

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ANAGARIKA B. GOVINDA AT SARNATH.

We are happy to be able to announce the arrival at Sarnath of Brother Govinda, the General Secretary of the International Buddhist University Association. He was elected to the office about a year ago and would have taken up his residence at the Holy Place had it not been for the want of proper accommodation. Now that he has arrived, it is our earnest hope that he would be able to push forward the scheme of the University Association. Brother Govinda is both a devout Buddhist and a reputed scholar of Buddhism and his arrival at Sarnath is sure to be welcomed by all interested in the development of Sarnath as a cultural centre. His task is a formidable one but knowing as we do his many qualities of head and heart, we have no doubt that he will do his utmost to realise the great object. We hope all our readers will assist him in the good work.

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PILGRIM SEASON.

The pilgrim season has come back to us again and we are in the happy position to welcome our co-religionists from all parts of the world. The fourth Anniversary of the Vihara brought no less than 500 persons from China, Tibet, Burma, Ceylon and Chittagong. The propaganda work done by the East Indian Railway has helped to increase the number of visitors many times. As the season has only set in, we can expect hundreds of more visitors. Thanks to the efforts of the Maha Bodhi Society and a number of energetic Bhikkhus from Burma, in almost all the sacred places there are rest-houses. Buddhists living at these places are always ready to welcome the pilgrims. The former terrors of the pilgrimage, both imaginary and actual, are no longer there and the visits could be made in perfect safety. We would, therefore, invite all Buddhists who can afford to make the journey, to come to the Holy Places and receive that inspiration which has been denied to them for so many centuries.

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POET YONE NOGUCHI AT HOLY ISIPATANA

Among the many distinguished visitors who had come to Holy Isipatana, mention must be made of Professor Yone Noguchi, the famous Japanese poet. After delivering an address to the students of the Benares Hindu University, he stayed three days at Sarnath as the guest of Mr. Kosetsu Nosu.

The opportunity was taken by the Mahabodhi Society to offer him a welcome in the Vihara Hall. All the residents of Sarnath assembled in the Hall and the bhikkhus recited the Mangala Sutta as a welcome and blessing to the famous poet who was evidently much moved by the simple but at the same time impressive welcome. He bowed deeply to the Bhikkhus but made no speech. He spent most of his time at the Holy Place in visiting the ruins and writing his impressions. He also paid a visit to the Maha Bodhi Vidyalaya where he recited one of his poems in impressive tones. He was deeply interested in the work done by the Society and was kind enough to give a donation before leaving. He intends to visit most of the Universities in India where he has been invited to deliver lectures before leaving for Japan *via* Ceylon.

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REVD. ANANDA KAUSALYAYANA.

After the fourth Anniversary of the Mulagandhakuti Vihara, Revd. Ananda Kausalyayana left Sarnath for a lecture tour in the Punjab. He had received many invitations from that Province some time ago but could not accept them upto now as he had been busy with other activities. He is expected to return to Sarnath after a month.

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HINDI TRANSLATION OF DIGHA NIKAYA.

Rev. Rahula Sankrityayana whose return to India was announced in the Maha Bodhi is now busily engaged in getting his Hindi translation of Digha Nikaya out from the Press. It will form the 4th Volume of the Maha Bodhi Translation series. The Vinaya Pitaka is already in the market but it is a matter regret that sufficient co-operation from the reading public is not forthcoming. We still owe a large sum of money to the Press on account of its printing. We hope that those who are able to read Hindi will buy copy of this great work, and thereby help us to continue the series.

We have again to thank our never-failing friend Seth Jugol Kishore Birlaji for a contribution of Rs. 500/- towards the publication of "Digha Nikaya". He has promised a further sum of Rs. 500/- for this work. Had it not been for this valuable promise, the series would have come to an end with the last publication. May we earnestly commend his noble example to our wealthy Buddhists and hope that greater

response will be forthcoming for this publication than for the previous ones.

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BUDDHIST STUDENTS OF RANGOON UNIVERSITY.

A new building will shortly be erected in the Rangoon University for the use of Buddhist students. Images of Buddha and other Buddhist Relics will be housed in it and students will use the place for worship and for holding meetings of the University Buddhist Association. The building is expected to be completed by the end of this year.

The Statesman, Calcutta.

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BUDDHIST ASSOCIATION OF TOKYO UNIVERSITY.

The Buddhist Association of Tokyo Imperial University is to build a new centre at Sanchome, Hongo. The Committee in charge of the construction is Dr. Toru Shimizu, President of the Imperial Academy of Fine Arts, and Dr. Junjiro Takakusu, the distinguished Buddhist scholar, and other persons prominent in Buddhist circles. The new building will be a six storeyed one. The architectural plan has been furnished by Dr. Koicho Sato, Professor of Weseda University. The hall will be ready sometime in 1937.

I B. Bulletin, Japan.

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H. E. PROFESSOR NICHOLAS DE ROERICH.

Professor Nicholas de Roerich, the world famous artist and thinker with whose writings our readers are familiar, has just returned to India after completing an important expedition to Central Asia. For many months he travelled about the unknown regions of Central Asia at the risk of his own life, and has obtained valuable information about the cultured and social life of the fascinating peoples of these regions about whom the world knows very little. We heartily congratulate Professor Roerich on his safe return to the field of his other activities.

On another page is published an illuminating article by him in the form of his Diary Leaves. Professor Roerich is the President of the Maha Bodhi Society of America and one of the best friends of the Buddhist movement. In the course of a letter to the Editor he writes: "As a real friend of your

organisation, I have at all times your interest at heart and have expressed this in many Countries." We are grateful to Professor Roerich for what he has done and is doing for the cause of Buddhism as represented by our Society.

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MAHABODHI MISSION IN MALABAR.

Every week we are receiving encouraging reports of our Mission to Malabar. Revd. Dhammakkhanda and his associates are carrying on a strenuous campaign to popularise the teachings of the Lord in all the towns and villages of the Malabar Coast. They have addressed numerous meetings at which there were invariably large audiences. The following are some of the places where they had visited and delivered lectures:—Govt. Training School, Calicut, Zamorin's College, Calicut; Engandiyur, S. Malabar; Depressed Classes Hostel, Cotten, Trichur, Cochin State; Sirkar High School, Trichur; Boys and Girls High School, Cranganore, Cochin State; Reading Room, Cranganore; Village of Methala; Elementary School, Kothaparambha; Women's gathering, Kothaparambha; Parell, North Malabar; Sanskrit School, Koortanchetty, Cochin; Perringottukara, Cochin State; Sarkar High School, Kandassankadavu, Cochin; Thiruvangad; Girls Training School, Tellicherry; Government Brennen College, Tellicherry; Badagara, North Malabar; Town Hall, Tellicherry; Paran Sourage, Calicut; Ellattur School, near Calicut; Kukkura tan School, Calicut; Swadeshi Exhibition, Calicut; Advisory Committees have been formed at the following places to continue the propoganda work:—Engandiyur, South Malabar; Kothaparambha; Perringottukara, Cochin;

Besides these activities the Mission is maintaining a reading room in Calicut in a house kindly lent by Mr. C. Krishnan, B.A.B.L., M.L.C. Mr. C. Krishnan, Messrs. Manjeri Rama Iyer and other local Buddhists are giving their whole-hearted support to the Mission. Monthly cost of maintaining the Mission is about Rs. 75. We appeal to the Buddhist world to help us to continue the Mission which so far owes its existence to the generosity of Seth Jugol Kishore Birlaji.

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PROF. Y. NOGUCHI AT CALCUTTA.

On the 16th November, 1935, Prof. Yone Noguchi, the Japanese Poet, who came for a visit to India, was entertained

by the Maha Bodhi Society. Among those present on the occasion were Justice M. N. Mukherjee, Ag. Chief Justice and President of the Society, Sj. Ramananda Chatterji, Sm. Sarala Devi Chaudhurani, Mr. Benoy Kumar Sarkar, Justice D. N. Mitter, Dr. D. N. Moitra, Mr. Krishna Kumar Mitra, Dr. Benoy Chandra Sen and Mr. Jogendra Nath Gupta.

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DR. VENKATA RAO.

Dr. Venkata Rao. President, Buddhist Society, Bombay, was kind enough to pay a visit to this Society premises with his wife and family, on the 19th November last.

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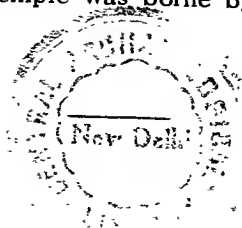
EDITOR'S WEDDING.

We are glad to inform our readers the news of the happy marriage of our Editor Sri Chandra Sen with Prativa Gupta daughter of Mr. Jogendra Nath Gupta. We evoke the blessings of Lord Buddha upon the newly married couple.

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SIVA BUDDHIST TEMPLE AT BALLYGUNGE.

The consecration ceremony of the Siva Buddhist Temple at Ballygunge was performed by Revd. Dhirananda assisted by Mr. T. Vimalananda on the 14th December last. The Temple was planned after the Hindu Buddhist style by the famous architect Mr. Sris Ch. Chatterjee. The cost towards the building of the temple was borne by Seth Jugol Kishore Birlaji.



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